R
705
78e

/EL.TC

THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

FREDERIC THOMAS BLANCHARD
ENDOWMENT FUND

THE

ECONOMY

OF

MONASTIC LIFE.

A POEM.

THE

ECONOMY

OF

MONASTIC LIFE,

(AS IT EXISTED IN ENGLAND)

A POEM,

WITH

PHILOSOPHICAL, AND ARCHÆOLOGICAL ILLUSTRATIONS

FROM

LYNDWOOD, DUGDALE, SELDEN, WILKINS,

WILLIS, SPELMAN, WARTON, &c.

AND

COPIOUS EXTRACTS

FROM

ORIGINAL MSS.

BY

T. D. FOSBROOKE, M. A.

CURATE OF HORSLEY, GLOCESTERSHIRE.

GLOCESTER:

PRINTED BY R. RAIKES.

AND SOLD BY R. FAULDER, BOND-STREET; MESSRS. FLETCHER AND HANWELL, OXFORD

HOUGH, GLOCESTER; &c.

PR
4705
F78e

THIS

WORK

IS INSCRIBED

FROM

MOTIVES OF GRATITUDE

TO

EDW. JENNER, M.D. F.R.S. &c.

A GENTLEMAN

OF

EMINENT KNOWLEDGE

IN THE

ART OF MEDICINE,

AND THE

HISTORY AND PHILOSOPHY

OF

NATURE.

859689

PREFACE.

THIS Poem is not intended to reconcile all the different orders. Dugdale in his Preface pronounces ſuch a taſk only not impoſſible, and ſo great was the variety of rules, that there is a rubric in Lyndwood on this very account, directing founders to receive their ſtatutes from the Ordinary. From the general ſtatutes however in the laſt author, pertaining to all Monks, it is evident that there muſt be points in which they all agreed, and theſe appear to be Society in common, under certain reſtrictions of general obligation, and the duties of the Church, Cloiſter, and Chapter. By deſcribing theſe and adding ſuch ceremonial particulars, as he could moſt conveniently procure, the Author hopes he has been able to convey a general idea of the nature of a Monaſtic Life. The religious ſervices are not deſcribed, becauſe the inveſtigation of the Romiſh offices is laborious and needleſs, and after all perhaps, if the canonical hours be excepted, not to be reduced to one ſtandard.

The

The ſtanza of Spenſer is adopted partly from choice, principally becauſe its length enabled the Author to be more conciſe and coherent, and to avoid thoſe chaſms, which from the detached particulars of which the Poem is compoſed, might have enſued, had it been written in heroic meaſure.

The Author has to make his acknowledgments to the Right Hon: the Earl of Berkeley, for the uſe of Mr. Smythe's M. S. hiſtory of his family, "that race of Barons."

PRELIMINARY

PRELIMINARY DISSERTATION.

EGYPT has ever been the parent country of Superſtition, and the origin of Monachiſm is attributed to the perſecutions of Diocleſian, which drove many Chriſtians into the deſarts of the Thebais[1], where the traveller ſtill viſits the convents of Paul and Antony, enveloped in thick groves of Acacias[2]. The flight of Jacob from Eſau, of Moſes from Pharaoh, of David from Saul, and a wrong conſtruction of many ſcriptural texts, authorized the adoption of a ſyſtem, whoſe archetype exiſted in the Jewiſh ſect of Eſſenes[3]. Admiration of the characters and ſufferings of the Martyrs increaſed the ſpirit, which prevailed for embracing the new inſtitution[4].

OF the manners of the early Monks, we are told that moſt of their time was devoted to reading the Scriptures, and adapting them allegorically to the Egyptian philoſophy—that they compoſed hymns in every kind of metre, and practiſed extreme abſtinence—that their form was for one to ſing in verſe, and the reſt to attend in ſilence, till the laſt verſe, when they all joined in chorus—that they lay on beds made of leaves, chaff, and graſs, and ſubſiſted on bread, water, ſalt, and hyſſop[5]—that they wore the ſhort cloak of the Greek philoſophers[6], a habit ſtill uſed under the name of the angelic dreſs, by the moſt auſtere and admired of the modern Egyptian monks[7]. Simeon Stylites, who lived many years on the top of a pillar within

[1] Pref. Notit. Mon.
[2] Forſter's Travels, p. 295.
[3] Socrat. l. 3, c. 6. The texts are Luke, c. 18, v. 22. Id. c. 14, v. 26. Matt. c. 19, v. 29, &c. &c.
[4] Jortin's Remarks, V. 3, p. 18.
[5] Euſeb. (Hanmer's tranſlat. ed. 6) b. 2, c. 17.
[6] Jortin's Rem. V. 3, p. 25.
[7] Forſter's Trav. p. 300.

a mandra, or circle of ſtones, is celebrated for this ſtrange mode of auſterity[1]— Paul claims the honour of having been the firſt Anchoret, Antony the firſt ſuperior over an incorporated body, and Pachomius the firſt who governed by a code of rules[2]; but according to Dugdale (Pref. Monaſt. V. 1) both St. Fructuoſius and St. Baſil claim precedence of this Saint.

Besides Seminons or Monaſteries, there were Crypts, Martyries, Cemeteries, the habitations of Monks upon places which had been reſources in times of perſecution, or where Martyrs or noted perſons were buried[3]. From the reſpect thus paid to the tombs of Martyrs aroſe the cuſtom of cryptical or ſubterraneous places of worſhip, where in the lateſt periods of Monachiſm divine offices were performed[4]. Indeed the grave of a Martyr, or reſidence of a noted Anchoret, was always a favourite ſpot for the erection of a religious houſe[5].

The ancient Canons conſider the Monks as an order between Laymen and Eccleſiaſtics, forbidding their interference in ſæcular and eccleſiaſtical concerns, and confining them to quietneſs, prayer and faſting[6].

The exiſtence of Monachiſm in England is coeval with Chriſtianity.[7] Great havock was made among the Monaſteries by the Danes,[8] and the harraſſed and unſettled Monks mingling in ſociety adopted its cuſtoms by marrying.[9] This gave occaſion to the ejectment of the married clergy from the cathedrals by Dunſtan[10]; after which the founding of Monaſteries became more general[11]: for five parts in ſeven

[1] Evagr. b. 1, c. 13.
[2] Sainteté des devoirs de la Vie Monaſt. V. 1, p. 11.
[3] Bingh. Ant. b. 23, c. 1, ſect. 1. Bever. Cod. Can. V. 1. p. 457.
[4] Concil. M. Brit. & Hib. V. 2, p. 245.
[5] Archdall's Monaſt. Hybern. V. 1, p. 148.
[6] Bever. Cod. Can. V. 1, p. 116.
[7] Pref. Monaſt. V. 1. Gibſ. Camd. ed. 1695, pp. 119, 555, and prologue to Suffolk.
[8] Pref. Monaſt. V. 1.
[9] Andrews's Hiſt. Gr. Br. V. 1, p. 30.
[10] Seldeni Opera, V. 3, p. 1211. In the 10th cent.
[11] Burnett's Hiſt. Ref. V. 1, p. 21.

(555) of thoſe diſſolved by Henry the eighth, were founded between Harold and John.[1] Warton, in his diſſertation on the Introduction of Learning into Europe, has produced ample proofs of the excellence of the Anglo-Saxon Monks in illuminating,[2] tranſcribing, ſome mechanical arts, and a pompous kind of Latin verſe. The Monks of theſe and the Norman times were the only phyſicians and practiſing lawyers.[3]

Sac, ſoc, toll, theam, infangtheoffe, &c. occur in moſt of the charters of Monaſteries, and imply the manerial privileges, common in the feodal times, of free liberty of ſale or purchaſe, having markets, fairs, and mills, and exerciſing juriſdiction over their immediate vaſſals. To theſe were added the inferior caſtigatories of ſtocks, cage, pillory or tumbrels, ducking ſtools, &c.

The Monaſtic lands, commonly preſented by the ceremony of laying a piece of the turf upon the altar, the gift being alſo confirmed afterwards by the donor's heir, were held free from ſæcular ſervice, except contributions for the King's expeditions, the maintenance of his chaplains, and the building and repairs of caſtles and bridges.[4]

Among the moſt important privileges poſſeſſed by the Monks and Eccleſiaſtics, was that of exemption from the ſæcular power, a privilege finally ratified by Stephen.[5] The right of affording ſanctuary to delinquents exiſted even till the reign of James the firſt,[6] and enquiry might ſtill eaſily diſcover where Monks obtained exemptions from tythes and epiſcopal juriſdiction. Added to theſe was an extenſive preſentation to benefices, which till the reign of Henry the firſt had deſcended in hereditary ſucceſſion.[7] This right of preſentation became in the hands of the Monks a

[1] Andrews's Hiſt. Gr. Brit. V. 1, p. 222.
[2] Ornamenting MSS. with painting.
[3] Seldeni Opera, V. 3, 1334.
[4] Id. V. 3, 276.
[5] Smollet's Hiſt. Eng. ed. 2, V. 3, p. 73.
[6] Mr. Pegge on the ſubject.
[7] Camd. p. 547.

great abuſe,[1] and was the parent of a much greater, impropriation; for out of the 9284 pariſhes of England 3845 were impropriated.[2] Maeſes,[3] or a right to herrings for faſt days, each maeſe conſiſting of 500 fiſh, Pannage or a right of turning their ſwine into neighbouring woods, Mints for coining, &c. &c. are among the inferior privileges.

Corrodies, and liberationes or liveries, allowances of bread, beer, and other neceſſaries, &c. are penſions, which they granted out of their revenues, to the children of the poor nobility,[4] decayed ſervants,[5] the ſæcular prieſts who officiated in the choir, or chaplains,[6] &c. This cuſtom on account of abuſe was reſtrained by ſtatute.

The following ſtatutes reſpected the Monaſtics of every denomination. They are to be found in Lyndwood's Provinciale, (de ſtatu regularium) and the adjoined code of the Legatine conſtitutions of Cardinals Otho and Ottoboni, de Monachis et Canonicis, &c.

The obedientiarii, or officers of monaſteries, were to give account of their offices four times, or at leaſt twice, in the year—the religious were to be clothed, feed, and ſleep, in common, their apparel being provided by the camerarius or chamberlain, and the old ones given to the poor—the rule of ſilence was to be ſtrictly obſerved, and no one was to go out, without leave of the ſuperior, nor without a companion—no fleſh was to be admitted into the refectory, this being allowed to the ſick only—the broken victuals were to be given to the poor—no admiſſion was to be granted to

[1] Worſley's Acc. of Cariſbrooke Priory in Hiſt. and Ant. of the Iſle of Wight.

[2] Purchas's Pilgrimage, ed. 2, 1614, p. 133.

[3] Act of Diſſolution, or Burn's Eccles. Law, V. 3, p. 382, ed. 2d, 8vo.

[4] Burn, art. Monaſteries, concluſion of the article.

[5] Antiquit. Selborne, p. 369. Lyndw. Conſt. Othob. Oxf. ed. p. 150.

[6] Concil. V. 2, p. 249.

Every Monk in Prieſt's orders in ſome houſes celebrated divine ſervice once at leaſt in eight days. Concil. V. 2, p. 245.

the

the cloiſter, but on neceſſary occaſions—the religious were not to eat or drink, but at ſtated times, without leave obtained, unleſs they were in the infirmary—thoſe who had miſericords[1], were not to refreſh themſelves, but in the preſence of two ſeniors—if they eloped, they were to be compelled to return to their monaſteries, by the biſhop or preſident of the general chapter—the conſtitutions and decretals of the Popes were to be read over, at the beginning of Advent and in Lent, in full chapter, and taught to the novices—the religious were to have no property, to buy no garments, never to be alone, not to make over property colluſively—to uſe none but the common utenſils, in the dormitory and refectory, in which laſt at leaſt two parts of the convent were always to dine—they were to confeſs[2] and take the ſacrament frequently, of which an account was to be ſent in monthly to the ſuperior—not to eat before the third hour of the day, during which time, portions of ſcripture were to be read to them—the conventual property was not to be waſted by the grant of corrodies or liveries—the number of the religious was to be kept complete, and the general chapter of the order, held once in three years, punctually attended.[3]

The following canons reſpected the novices, or youth educated for the purpoſe of taking the vows. No one was to be admitted a Monk, before eighteen years of age, unleſs from very urgent neceſſity—if they had paſſed the year of probation, they were to be conſidered as Monks, even though the ceremony of profeſſion had not taken place; a ſubſequent conſtitution ordered them to be profeſſed, within a month after the expiration of the probationary year, under penalty of expulſion.

There was little difference of rule between Monks and Nuns. The following conſtitution of Cardinal Ottoboni will however ſhow that the latter were under

[1] Exonerations from the duties of the choir and cloiſter, granted to the Monks alternately by weeks—Lyndw. Oxf. ed. p. 211. An account was given in to the chapter, how they behaved themſelves during that time.—Id. p. 212.

[2] This they uſually did on the eves of Holy-days—Spenſ. Sheph. Calend. Ed. Fol. 1617, p. 35—Eclogue the eighth.

[3] By the Abbats and Priors—Conſt. Othob. p. 52. Oxf. ed.

greater

greater reſtrictions. I ſhall intermix the notes of the Gloſſator with the text. After a ſhort preface, complaining of the propenſity of the Nuns to *gadding*, the canon orders, that they ſhall not go beyond particular places, the church, dormitory, refectory, chapter houſe, and cloiſter—the church *ſurrounded on all ſides by walls*, the chapter houſe for penitential exerciſes, the cloiſter at vacant hours for ſpiritual meditation, the dormitory and refectory for temperate refreſhment at ſtated times, *not for dancing in, night and day, as might be agreeable to juvenile conſtitutions*—ſæculars were not to be admitted to their cloiſter—the Nuns were not to converſe with men, either religious or ſæcular, unleſs in publick or unſuſpected places, and then *with ſerious or compendious converſation, not intermixed with tales or ſtories*, and attended by an *old Nun*; the times of confeſſion were excepted—they were not to eat in company, (when out of their monaſtery) with any of the other ſex, who was not ſo allied to them by conſanguinity or otherwiſe, that no evil ſuſpicions could enſue—they were not allowed to go to the infirmary, except when they were themſelves ſick—or to the offices, (not even thoſe whoſe duty it was to inſpect them) without companions. The abbeſs or prioreſs herſelf, was not to leave the houſe but on neceſſary occaſions, and then in reſpectable company—no leave of abſence[1] was to be granted to the inferior Nuns, but on juſt and neceſſary cauſes, nor without the company of one, of a character which excluded ſuſpicion—their proceſſions were to be made, within the *yards and gardens ſurrounding their cloiſter*, with beating of bells, hoods on, walking two and two, and the croſs borne before[2].

At 12 years of age they aſſumed the veil of profeſſion—at 25 of conſecration by the Biſhop—the veil of ordination was conferred on deaconeſſes at 40, the veil of prelacy on abbeſſes at 60[3]—there was alſo the veil of continence for widows.[4] The conſecrated nuns, a ceremony which could not take place with widows, wore rings in token of their marriage with Chriſt.[5]

[1] For not longer than three days, without the biſhop's leave. Lynd. Oxf. ed. p. 212.

[2] Lynd. Conſt. Othob. Oxf. ed. p. 154.

[3] Compare Chalc. Can. 15. Trull. Can. 15, 40.

[4] Lynd. p. 202. Oxf. ed.

[5] Id. p. 206.

Such were the ſtatutes which reſpected the Monaſtics, and they will convey to the philoſopher no bad picture of many exiſting abuſes. He will probably ſmile, when he is informed that *Ennui*, called by John de Athon *acedia*, was complained of as common to the religious, and denounced as one of the mortal ſins[1].

The principal religious duties were as follow. The ſervice of the Romiſh Church conſiſted in what is called the Breviary or ſeven hours, a diviſion originating among the ancient Monks[2]. In the Breviary however the ſervices are ſpecifically eight, Mattins, Lauds, Prime, Thirds, Sixths, Nones, Veſpers, and Completorium or Complin. Among the Monks, the ſervices were more numerous. Mattins, the ſervice of midnight[3], was followed by Lauds, probably celebrated about three in the morning[4], Prime, about ſix or break of day[5]. Nine o'clock was the ſtated time of Thirds, and immediately preceded high maſs or communion ſervice[6]. Twelve o'clock was anciently devoted to Sixths, and three P. M. to Nones[7]; but the etymology and uſual application of the word Noon, was taken from this hour being hurried back to midday.[8] Veſpers followed immediately after dinner[9], and we meet with a ſecond ſervice of that name[10]. Completorium or Complin was celebrated at twilight, or about ſix in the evening[11]—the ſecond Complin or Lucernarium[12], probably at the tolling of the Curfew.

[1] Lynd. Oxf. ed. p. 151.

[2] Bingham's Antiq. b. 13, c. 9, ſect. 8.

[3] Lynd. Oxf. ed. p. 227.

[4] Monaſt. V. 1, p. 952. V. 2, pp. 741, 763. Chaucer, Thynne's ed. bl. lett. p. 30. Miller's Tale.

[5] Lynd. ut ſupra.

[6] Lynd. Oxf. ed. p. 238.

Which did not occur daily—the Monks received the ſacrament the firſt Sunday in every month. Lynd. Oxf. ed. p. 210.

[7] Bingh. Antiq. b. 13, c. 9.

[8] Johns. Cler. V. M. ed. 3, V. 2, p. 109. Compare Archæol. V. 6, art. 20.

[9] Lynd. Oxf. ed. p. 227. Monaſt. V. 2, p. 730.

[10] Monaſt. V. 2, p. 718. Dugdale's St. Paul's, p. 38.

[11] Lynd. Oxf. ed. p. 227. "Between Complin and Curfew," a proverbial phraſe. Camden's Annals of Ireland, paſſim.

[12] Monaſt. V. 2, 741.

A ſtatute of the rule of St. Auſtin, (Monaſt. V. 2) which preſcribes nightly readings at a ſeaſonable time after this ſervice, ſeems to place it earlier, from the ſenſe of the paſſage.

Though the Miſſal according to the uſe of Sarum[1] was moſtly in vogue, biſhops and abbats made new offices at diſcretion[2]. The monaſtical however differed from the eccleſiaſtical offices in being always ſung, not ſaid, as was permitted to parochial prieſts[3]. Their muſic conſiſted of a method of figurate deſcant, in which the various voices, following one another, were perpetually repeating different words at the ſame time[4]. That ſuch muſic muſt ever fail of impreſſion, is the opinion of a maſter[5]; of its being often miſapplied and ridiculous, we can ſtate the following inſtance. When the genealogy of Chriſt, that darling ſubject for tapeſtry, painted glaſs and illuminations, was ſet to muſic and ſung, while the baſs was holding forth the exiſtence of Abraham, the tenor in defiance of nature and chronology was begetting Iſaac, the counter-tenor begetting Jacob, and the treble begetting Joſeph and all his brethren[6]. If this was the method of ſinging, called "cantus fractus et diviſus," it did not paſs without cenſure even in its own time[7].

The education of a Monk, at leaſt in the 14th century, conſiſted of church muſic[8] and the primary ſciences, grammar, logic, and philoſophy, obviouſly that of Ariſtotle[9]. Some French and Latin muſt alſo have been included; for theſe were the languages the Monks were enjoined to ſpeak on public occaſions[10]. They were afterwards ſent to Oxford or Paris to learn theology[11]. Such indeed was the encouragement held out to literature, that in a provincial chapter of abbats and priors of the Benedictine order, held at Northampton A. D. 1343, men of letters and maſters of arts were invited to become Monks, by a promiſe of exemption from all *daily* ſervices[12].

[1] Compiled by Oſmund, biſhop of Saliſbury, about 1070.

[2] Johns. Caſe in V. 1, Cler. V. M. p. 91.

[3] Id. Id. Concil. V. 2, p. 144.

[4] Maſon's Eſſay on Cathedral Muſic, prefixed to his Collection of Anthems.

[5] Jackſon of Exeter Eſſay on Mod. Muſ. Compare Gregory's Comparative View, p. 170 ſeq.

[6] Maſon ut ſupra.

[7] Monaſt. V. 2, p. 567.

[8] Taught according to the principles of Boethius de Muſicâ, and Guy Aretin. Wart. Hiſt. Engl. Poetry, V. 2, p. 222—225.

[9] Concil. V. 2, p. 594. Viſit. notab. de Selborne. Wart. V. 2, p. 340.

[10] Concil. V. 2, 722. Wart. V. 1, p. 6.

[11] Concil. V. 2, 594. Monaſt. V. 2, 569.

[12] Concil. V. 2, 723.

We

We have now to go through the diviſion of offices in the Monkiſh eſtabliſhments. At the head of all was the Abbat, who had diſtinct offices, and lodgings, the principal of which were the kitchin and hall; for they kept public tables.[1] Several of them became Barons, in conſequence of military or baronial ſervice being impoſed upon their tenures, before held in frank almoin[2] or free alms—they held viſitations, where the inferior houſes did fealty[3], and enjoyed, as will be hereafter proved, an unreſtrained intercourſe with ſociety—they ſometimes exerciſed the profeſſion of the ſchoolmaſter to noble children.[4] It is an eulogium on the monks of the 13th century, that ſkill in gloſſing the Scriptures, tranſcribing, illuminating, chanting, and knowledge of the rules of St. Benedict, were then requiſite qualifications of an Abbat of that order.[5] Priors in priories and cathedrals had the ſame offices, but were of inferior rank to Abbats. Under the Abbat was the Prior, and in large houſes Subpriors,[6] to the third or fourth degree, who aſſiſted the Abbat, or filled his place when abſent. The Magiſter Operis inſpected the buildings—the Eleemoſynarius or almoner diſtributed the alms, broken victuals, &c. every day at the convent gate to the poor—the Pitantiarius dealed out the pittances or allowances over commons on particular occaſions—the Cellerarius was the houſe-ſteward, an officer in ſome houſes of great importance; for the Cellarer of Ely governed the city[7]—the Precentor[8], Rector Chori or Chauntor, had the cuſtody of the ſeal, (enjoined by ſtatute upon all collegiate bodies[9]) of the liber diurnalis or chapter book, and provided the writing materials for the copying room, and colours for the limners. Beſides theſe, were Deans, additional officers in large foundations, the Theſaurarius or Burſar, Sacriſta or Sexton, Hoſpitilarius who took care of the viſitors, Infirmarius of the ſick, Refectionarius of the hall, Coquinarius of the kitchen, Gardinarius of the gar-

[1] Lynd. Oxf. ed. 209.
[2] Seldeni Op. V. 3, 726.
[3] MS. Smythe, V. 1, p. 62.
[4] Wart. Hiſt. Engl. Poetry, V. 2, p. 445.
[5] Id. V. 1, p. 446.
[6] Three Priors to houſes of 300 Monks, four if above that number—they were allowed an apartment and a ſquire or ſervant each. Concil. V. 2, 719.
[7] Camd. Brit. He is alſo ſometimes accounted the ſecond father in the monaſtery, and in the abbey of Edmundſbury, a great part of the houſe, &c. was devoted to his uſe. Spelm. Gloſs. p. 154.
[8] Wart. V. 3, p. 183.
[9] Lynd. Conſt. Othob. Oxf. ed. p. 67. Rubric.

den, Janitor or Porter,[1] and Portarius, (perhaps a lay-brother) the errand-man.[2] In Canterbury cathedral, at the diſſolution, 31 officers ſigned the deed of reſignation.[3]

The menial offices, principally thoſe of agriculture, were performed by the Fratres converſi, or Lay-Brothers, pious but illiterate perſons, who devoted themſelves to the ſervice of the religious. They never entered into the choir, were not preſent at the chapter, and made the vows only of conſtancy and obedience. By the rules of the Gilbertine Canons they are enjoined to hold a chapter of their own body in the evening, the times of hay and autumn harveſt excepted, then to ſay complin and go to reſt.

We proceed to the Monkiſh offices, the principal of which was the conventual church, which was ſometimes, as at Abingdon, mother church to the neighbouring villages, to which were annexed chapels of eaſe[4]. The ſubſellia, or ſtalls on the ſide of the high altar in cathedrals and many churches, are ſuppoſed to have been devoted to the officiating prieſts of the choir.[5] On the ſide of theſe is often a piſcina or lavatory, (commonly a ſtone baſin inſerted in the wall, or niche hollowed at the bottom in the ſhape of a quarterfoil); in this the prieſt waſhed his hands before the conſecration of the elements, a ceremony founded on Pſalm 26, v. 6.[6] A locker was made in the wall for the cuſtody of the hoſt[7] and a lantern in the roof, or a little penthouſe without, for a ſmall bell called the Saint's Bell, rung at its elevation, in order that all perſons without might fall upon their knees.[8] The roodloft was erected acroſs the great arch, that ſeparates the nave from the choir or chancel.[9] The legends of the Saints were painted in diſtemper, upon the walls and pillars. The altars, images and croſſes, were often made of metal, and enamelled by Greek or French artiſts.[10] Numerous pennons or ſtreamers, hanging over the tombs, dar-

[1] Pref. Notit. Monaſt. p. 19.
[2] Monaſt. V. 2, 737.
[3] Willis's Mitr. Ab. ed. 8vo. 1718, V. 1, p. 56.
[4] Leland's Itin. V. 2, p. 42, ed. Hearne, 1759.
[5] Still the ſubject of conteſt.
[6] Sparrow's Ration. Comm. Prayer, p. 218.
[7] Lynd. de cuſt. Euch.
[8] Id. de celeb. Miſs.
[9] The rood was an image of Chriſt on the croſs, made generally of wood, and erected in a loft, for that purpoſe, juſt over the paſſage out of the church into the chancel."—Fuller's Hiſt. Walth. Abb. p. 16.—The images of Mary and John were when the rood was properly made appendages to it. Id. p. 17.
[10] Dallaway's Herald. Inq. p. 36. Wart. emend. to p. 376 of V. 1. Of Limoges.

kened

kened the choir and aiſles.[1] On high feſtivals tapeſtry was hung round the choir.[2] In Lent a veil hung between the altar and view of the people.[3] The Abbat's ſtall was on the right hand of the entrance into the choir, the Prior's on the left immediately oppoſite.

The canons directed the high altar to be of ſtone-work, and to be hallowed by incloſed relicks.[4] Its ornaments were various: in the frontiſpiece to Mr. Carter's ancient ſculpt. and paint. a croſs (ſometimes painted[5]) is elevated behind it, and a dove with rays iſſuing from its mouth, (repreſenting the myſtery of the Holy Ghoſt) ſuſpended beneath a canopy "oſten elevated on four very lofty pillars[6]." Perhaps the moſt ſplendid ſtructures of this kind are the altars of the Vatican and Eſquiline churches in Rome[7], enriched by the bounty of Charlemagne.[8]

After the church, the principal offices are the Refectory, Fratry or dining hall, which the Monks entered with a ſalutation to the croſs[9]—there were ſeveral tables[10]; the high table was occupied by the Prior,[11] another by the principal Obedientiarii, the reſt by the inferior Monks[12]—the Dormitory or ſleeping room, the Cloiſter for ſtudy, to which no women were admitted but noble foreigners, benefactreſſes, or mothers or ſiſters of the Monks[13]—the Chapter-houſe for the conventual meetings, penitential diſcipline, and the puniſhment of delinquents, which conſiſted of ſeven degrees, private admonition, publick reprimand, the leſſer excommunication, faſting, flagellation or beating, publick prayer for their reformation and expulſion[14]; (there alſo occur in the rules of the Monaſticon

[1] Wart. V. 1, p. 302.
[2] Id. V. 1, 202, 210.
[3] Lynd. p. 342.
[4] Lynd. Par. ed. fol. 136.
[5] Walp. Anec. Paint. V. 1, p. 5, ed. 2.
[6] This repreſentation is truly accurate. See Durant de rit. Ecc. L. 1, C. 15, 16, pp. 37, 40, ed. Rom. 1591. Du Freſne, voc. Cyboreum.
[7] Grævii Theſaurus, V. 3, pp. 915, 329.
[8] Eginhart, p. 33.
[9] MS. B. Bodl. Archiv. Seld. D. 52. MS. Cott. Tiberius, A. 3.
[10] Quot. in Crit. Rev. 1794, p. 135.
[11] Concil. V. 2, p. 719.
[12] Crit. Rev. ut ſupra.
[13] Concil. V. 2, pp. 246, 722.
[14] Lynd. Oxf. ed. p. 206.

and the Councils, as punishments, dining on the floor of the Refectory on short allowance, and being degraded to the last place in the choir, processions, &c.)—the first stall of the chapter was occupied, and the penances enjoined, by the Prior[1]—the Aula Hospitum, Hostrey, or guests' hall, with other Hospitia for strangers; the Monks did not converse with them, but only saluted them in passing[2]: they were read to from Scripture during their stay, and the Abbat or Monks waited upon them with water to wash their hands and feet[3]. According to Fuller the custom was this, "Where a stranger brake his fast there he dined, where he dined there he supped, where he supped there he brake his fast next morning, and so in a circle[4]—Oratories or places of private prayer—the Calefactorium or place where a fire was kept for the use of the limners or Monks—Parletorium or place of conversation, (when permitted)—Muniment room, or evidence house, where the records were kept—Library commonly stored with romances[5]—School where children were taught gratis, grammar and church music, and in many houses had the preference to the alms of the Monastery[6]. It was the custom of the middle ages, to continue boys till fourteen years and girls till twelve years old, in learning grammar, (and I venture to add church music.) After they had attained these ages, they were admitted to the study of the primary sciences, the tridivium, and quadrivium, which united formed the seven liberal arts[7]—the Scriptorium or copying room, where the fathers, classics, histories, the ledger, and missals, which in particular were to be written (according to Warton in his dissertation on the introduction of learning into Europe) by the elder Monks, were transcribed and illuminated; an employment substituted for other manual labour[8]: here the genealogies, and records of the founders were preserved, and publick transactions, ecclesiastical as well as civil, digested

[1] Concil. V. 2, p. 719. Ingulph. An. 974, p. 50. ed. Oxf.——Prior Croylandiæ in futurum licentiam habeat et potestatem quotidiani capituli monachorum pœnitentias injungere.

[2] Concordia Regular. p. 862, 3.

[3] MSS. B. Bodl. Bodley, No. 39, fol. 28. Turrecremata, p. 25.

[4] Church History, part 1, p. 298.

[5] Wart. Gest. Rom. lxv.

[6] Lynd. Oxf. ed. 209.

[7] Lynd. Par. ed. fol. 153, tit. de magistris et potestate docendi.

[8] Concil. V. 2, p. 273.

into

into annals[1]—Infirmary or ſick-houſe, where the ſick in ſome houſes were viſited every morning before Prime by the Prior, Subprior, or Coquinarius[2]—the Lavatory ſituated in the cloiſter, and ſupplied with running water for the offices of cleanlineſs—the Sudatory where the towels were hung—Officinæ or ſhops of bakers, weavers, ſhoemakers, tanners, fullers, &c.[3]

Every Convent had alſo its paradiſe, garden, ambulatory, or place of exerciſe,[4] with a kitchin garden, phyſic garden, orchard, and frequently vineyard,[5] a cuſtom brought from France by the Barons when at war there[6]—Piſcarias or fiſhponds, multiplied in the times of popery, in order that variety might be brought to the table on faſt-days[7]—Granges or farms under the eſpecial care of Grangiarii; indeed the Monks were celebrated for their ſkill in agriculture[8]; and the height to which they carried this ſæcular employment, was one of the complaints exhibited againſt them before the general diſſolution.[9] A rabbit-warren, a corn-mill, and culver-croft or pigeon-houſe, were other appendages.[10] Nor was the laſt article of ſmall importance; for in the reign of Edw. 3, "Thomas, the third Lord Berkeley of that name, had a pigeon-houſe in every manor, and almoſt each farm houſe, and ſome of them two, and in Hame, and a few others of his dwelling-houſes, three; from each houſe he drew yearly great numbers, as 1300, 1200, 1000, 850, 700, 650 from an houſe, and from Hame one year 2151 yonge pigeons."[11] It is well known to naturaliſts, that 14760 of theſe birds may be produced from one pair in four years.[12]

After obſerving that all the orders agreed in the general duties of the church, the cloiſter, and the chapter, however they might differ in degrees of auſterity or ceremonial cuſtoms, I ſhall preſent my readers with a ſhort ſketch which I have made by collating the rules in the Monaſticon with the viſitations and ſynodal ſtatutes

[1] Pref. Not. Mon. p. 19.
[2] Concil. V. 2, p. 273.
[3] Dugdale paſſim.
[4] Wart. V. 1, p. 453.
[5] Andr. Hiſt. Gr. Brit. V. 1, p. 443.
[6] MS. Smythe, V. 1, p. 317.
[7] Antiquit. Selborne, p. 426.
[8] Andr. Hiſt. Gr. Br. V. 1, p. 251.
[9] Baker's Chron. p. 278.
[10] Ant. Selb. pp. 413, 414.
[11] MS. Smythe, V. 2, p. 265.
[12] Pennant's Brit. Zool. ed. 4, V. 1, p. 104.

inſerted

inſerted in the Councils. This ſketch is intended to convey a general idea in what manner a Monkiſh day was paſſed.

After Mattins,[1] the Convent aſſembled in the cloiſter, and went in that proceſſion of two and two, which attended all their publick motions, to Lauds,[2] after which they again returned to the Dormitory, till the Sacriſt rang the bell for Prime.[3] From September to Eaſter the Conventual Maſs was ſung, and the private ſervices performed, between Prime and Thirds.[4] From Eaſter to September the chapter was held after Prime, and the Conventual Maſs ſung and the private ſervices performed after Thirds. In the Chapter-houſe the Monks took their ſeats, ſitting in an inclining poſition, after having riſen and bowed to the Prior as he paſſed. A religious ſervice was then performed, and at the end of every prayer they ſaid the Doxology, or Κυριε ελεησον (Lord have mercy upon us) and bowed to the eaſt. The Precentor then called over the Obituary or Mortilloge, and the Prior ſaid, "requieſcant in pace" (may they reſt in peace) to which the reſt replied "Amen." The "Loquamur de ordine noſtro," or let us ſpeak of the affairs of the Order, was then proclaimed by the Prior, and the Novices retired. The buſineſs of the Convent immediately commenced, complaints againſt delinquents were formally brought forward, or they voluntarily acknowledged them, ſolliciting pardon or offering pennance. This and ſome concluding ceremonies over, they roſe and turned towards the Eaſt; the Prior began a pſalm, the reſt made their reſponſe, and then bowed and withdrew, thoſe excepted who ſtaid for confeſſion, penitential exerciſes, &c. (I here conjecture the ſixth hour to have been ſung). After which they proceeded to the cloiſter, to ſtudy, often to tranſcribe or illuminate—they were not to ſit oppoſite to one another, and order was preſerved by the Prior of the cloiſter, (Prior clauſtralis.)

[1] Midnight.
[2] Three A. M.
[3] Six A. M.
[4] Nine A. M.

At

At mid-day, (after as I conjecture the celebration of Nones) the bell again rang, and having waſhed their hands, they placed themſelves at their ſeats in the Refectory, their faces being turned towards the high table—upon the Prior's entrance they bowed as he paſſed, a pſalm, commonly the "Miſerere" or 51ſt, was chanted, and a bell rung. Upon the bell ceaſing, certain prayers and a grace were ſaid, and they croſſed themſelves once. The Prior then gave the Benedicite to the reader of the week, the Monks turned round to the table, and at the end of the firſt verſe they uncovered the victuals, which in moſt orders conſiſted, or ought to have conſiſted, of pulſe made into a ſoup, or ſalt-fiſh, the common food of hoſpitals[1]; eggs and fowls, and perhaps fleſh,[2] were often added by evaſion of the rule: for to the gluttony of the Monks hiſtory and the canons bear witneſs.[3] The dinner over, the Prior bowed to the reader, who immediately began the grace, upon which what victuals remained were covered over. The bell was then rung again, and the Monks roſe and ſtood at the table, repeating the verſe of a pſalm after the chanter. This over, they bowed and went out two by two, (the juniors firſt) ſinging a pſalm, the right choir ſinging one verſe, and the left another. They then proceeded to church to Veſpers, and the celebration of any private ſervices, after which they went to the Cloiſter to read, or to the Dormitory to ſleep. Ceremonies nearly ſimilar to thoſe of dinner, attended their evening repaſts, called collations, after which the Complin commenced, and on the concluſion of this ſervice they were not to ſpeak till the Prime of next day. The interval between Lucernarium and time of reſt was filled up by the nightly readings or nocturns.

No particular ceremony was uſed at the Dormitory—they were not to ſit upright in their beds, to hide nothing in them, and not to ſleep naked; a cuſtom which perhaps owed its origin to Amnon, a Monaſtic hero of the fathers, who was conveyed over a river by an angel, that he might not be reduced to the

[1] Lynd. Oxf. ed. p. 208.
[2] Lopez's Epit. S. S. ad conc. V. 2, pp. 400, 403. Sainteté des devoirs de la Vie Mon. V. 2, p. 234 ſeq. Lynd. Oxf. ed. p. 208.
[3] Id. pp. 147, 211.

ignominy

ignominy of ſtripping himſelf to the ſkin, the ſight of which he pronounced diſgraceful.[1] Three lamps in ſome houſes were kept burning in the Dormitory all night, and two watchmen guarded it, one before Mattins, the other after, and the ſame cuſtom was obſerved in the Church.[2]

On the abſurdity of Monachiſm, on the gluttony, the avarice, the ignorance, and other crimes of the Monks, hiſtory has been perhaps illiberally copious. Let us however, who apprehend no danger of the revival of their inſtitution, charitably apply a trite remark of Horace.[3] The preſervation of learning, and a beneficial operation on the ſavage, warlike temper of the feodal ages, may be tributes now rendered to a ſyſtem, which ſtill intereſts the fancy. The ceremonial roûtine of Monkery was indeed puerile, and the celebrated author of the Hiſtory of the Jeſuits[4] has obſerved, that the tendency of the Monaſtic inſtitution, like that of all corporate bodies, was to narrow the human mind. Candour however preſcribes a reference, not to the refinement of modern times, but to the manners of the middle ages; and if it was not abſolutely impoſſible, would it not have required a very improbable concurrence of circumſtances, to have promoted a general enlargement of mind amidſt the influence of the ſame manners, and the abſence of the art of printing?

[1] Secral. l. 4, c. 18.

[2] The particular authorities in the Monaſticon and Councils will be given in Part the ſecond of the Poem.

[3] Naturam expellas furcâ, &c.

[4] M. d'Alembert.

APPENDIX (TO DISSERTATION.)

To p. 3, l. 15. Monaſteries were often taxed 15ths of all their moveables. *Extorquetur* 15ma, &c. ſays Matt. of Weſtminſter, in the true ſpirit of a Monkiſh annaliſt[1]. P. 4, l. 18. The rule of ſilence—after complin, between mattins and prime, and the exerciſe of occupations common to all the ſociety. To p. 6, l. 24. The order of deaconeſſes in the ancient church firſt ſuggeſted the idea of nuns. Spelm. Gl. p. 211. ed. 1626. So corrupt were female convents, that an old ballad deſcribes ſome nuns, as making a rich feaſt to receive a viſitor, whom they ſalute with the title of "Sir Walter my love," and afterwards entertain with minſtrelſy and dancing[2]. In p. 7, ref. 6. I have ſaid that high maſs did not occur daily; "The merry orgon, that on *maſſe-days*," &c. Chauc. N: P's. tale; but this might depend on the ſtatutes. In p. 8, l. 4. Read "Church muſic was divided into the planus cantus and diſcantus[3], (ſimple and complex chaunting) part of which laſt was a method, &c." Mr. Maſon here alludes to their celebrated antiphonars, an imitation of which Paeſiello compoſed for the Ruſſian Court in 1779.[4] John of Saliſbury in his Policraticon inveighs againſt the effeminacy of church muſic in his time.[5] In moſt churches there was a tomb, for the ceremony of burying our Lord at Eaſter[6], for all the great feaſts were performed theatrically. The feſtival or legends, auroras or bibles in verſe, romances, &c. were chained in the church.[7] Tables of the names and duties of the officiating miniſters, inſcribed often on wax in the ancient mode of writing, were hung up in the choir[8]. The piſcina or lavatory is frequently only a drain[9], in which caſe the prieſt uſed a

[1] B. 2, p. 89. Vitium rapacitatis. Ypodigm. Neuſtriæ, p. 46. [2] Wart. Emend. to V. 1, p. 11. [3] Monaſt. V. 3. Ecc. Col. pp. 168, 9. [4] App. Harr. Philol. Inq. [5] Andr. Gr. Br. V. 1, p. 258. [6] Id. Ecc. Cath. p. 286. Ecc. Coll. pp. 81, 94. A tempore quo corp. Chr. die paraſceves in ſepultura fuerit poſitum. Coll. Peer. ed. 3, V. 4, p. 57. [7] Ecc. Coll. p. 80. [8] Wart. V. 3, p. 151. Monaſt. V. 3. Ecc. Cath. p. 241. [9] Becauſe the uſe of a baſon in the wall was obſolete in Lyndw. time (15th cent.) p. 235, col. 1, note 7, voc. ablutos. Per ablutionem ſaćlam in lavatorio, ſed ut communiter iſtud non ſervatur, niſi quod juxta lavatorium habetur manutergium (a towel).

pelvis

pelvis or baſon. (This ceremony was not aboliſhed by the Reformation; for Biſhop Andrews uſed it A. D. 1620[1].) For an account of the books, veſtments, &c. ſee Burn's Ecc. Law, art. Church. To p. 13, l. 11. Baker here quoted adds alſo tanyards, and dealing in wool, cloth, &c. See ſtat. 21, H. VIII. Alſo a grant for a cow-paſture for 40 cows, and wood for iron-forges, to the Monks of Holmcoltram[2], and the corn, horſes, oxen, cows, carriages, ſhips, barges, &c. of religious houſes, in ſtat. 3 E. I, C. 1, and 3 Ed. II.[3] Theſe practices, originating in the ſtate of ſociety in the middle ages, were not peculiar to monaſteries; for the Barons of Berkeley grew their own corn, under the inſpection of reeves, ſed their own meat, which they ſalted in large quantities, taught their children huſbandry, and let them out manors to farm, and one of them kept a ſhip to export wool and corn, and bring wine in return—ſuch cloth too, as was not imported from Flanders, they made on their own eſtates.[4] To the monkiſh offices add the kitchen, which a charter of the Colleg. Ch. of Battlefield, Salop, enables us to furniſh. "Lego, &c. tres ollas æneas (three braſs plates) duas ſpites (two ſpits) et duas rakkes de ferro (two iron-racks) unum cobbard (one cupboard) unum veru cum rotis ferreis et ſuis ponderibus ad aſſandum et vertendum cibaria (a jack) unum chafour de laton (a chafing diſh of latten) et viginti pecias vaſorum de pewtre majores et minores (20 pewter veſſels of different ſizes.[5]) Peciæ is here uſed in the ſenſe of ſeparate articles, as pieces of goods, furniture, money, &c.

[1] Form of conſecr. Church, append. to Sparr. Comm. Pray. ed. 1672, p. 36. [2] Stat. at large, ed. Hawkins, pp. 46, 160, 1. [3] Lel. It. Addit. p. 34. Mr. Pennant (Br. Zool. art. Ox) ſays that the feodal *laity* principally cultivated paſturage. Formerly only paſture lands were incloſed. Bacon's Hiſt. H. VII. p. 43. [4] MS. Smythe, V. 2, p. 316, &c. [5] Monaſt. V. 3. Ecc. Coll. p. 186. A. D. 1444.

ECONOMY

OF

MONASTIC LIFE.

PART THE FIRST.

WHAT though our way gaunt indigence denies,
Where Plato thronged the academic grove?
That not for us, in heaps of mountain ſize,
Where bony Gauls for Latian laurels ſtrove,
Lies the grand dome of Capitolian Jove;
Though we but know from antiquarian tale
That plain, a youth aſtoniſh'd chanced to rove,
Charmed with the Doric fanes, the fragrant gale
And univerſal bluſh of Pæſtum's roſeate vale.*

* The ruins of Pæſtum, the claſſical "roſaria Pæſti," containing ſeveral Doric temples, were accidentally diſcovered by a painter's apprentice.

YET we have eyed with awe the ſtony heap,
Where ſolemn Druids hymned unwritten rhyme* ;
The hills of green turf, where old heroes ſleep ;
And towers the Norman liegelord reared ſublime,
Whoſe builders fondly ſmiled contempt at time†;
Much we have loved o'er fallen ſanes to ſtray,
What time we hear the ſheep-bell's diſtant chime,
The beetle's drowſy horn‡, and that ſweet lay
With which Night's ſolemn bird proclaims the cloſe of day.

Now we ſtray here§, for yonder arch hung high
Upholds, in pride of picture greatly fine,
A ſcene of magic to the wondering eye;
The meek Moon blends her light and ſhade divine ;
A robe, on plates of ſilver foil where ſhine
Rich knots of ſplangles, covers yonder mound,

* Stonehenge. † Moſt of the caſtles in England were built in Stephen's reign, in conſequence of an indiſcreet permiſſion of that Monarch. There were according to Camden 1115 in Henry the ſecond's time, who however deſtroyed ſeveral. See Speed, pp. 501, § 3, 521, § 83. ‡ See Note. § Nettley Abbey.

Its

Its Vinca blue* and prickly Englantine;
No flower that grows that beauteous place around,
But has its painted head with flame innocuous† crown'd.

THIS arch, more picture thus, the tall aſh‡ ſhades,
On whoſe lank arms, the Autumn's early ſpoil§,
The hallow'd‖ miſletoe a green wreath braids;
Admitted we revere a long-drawn aiſle,
The church conventual of a ruin'd pile;
Brackets of human faces, poſterns low,
And mouldings richly wrought by fretter's toil,
And windows, erſt where robed in gorgeous ſhow
Of Jeſſe's honour'd race were ranged a tinted row**.

TIME's palſied hand a ragged outline leaves,
In every rift, (for he is wont to fling

* Periwinkle. † See Note. ‡ Fraxinus excelſior, Linn. § The leaves of the aſh are the lateſt which appear in Spring, and the firſt which fall in Autumn. ‖ For the cauſe ſee Brown's Vulg. Err. b. 2, c. 6. ** A favourite ſubject for painted glaſs, &c. Wart. V. 1, p. 210.

The berry there) ſequacious ivy weaves
A nappy frieze to hide unſightly thing,
The ill-faced owl, and bat with devil's wing;
Beneath the walls in ſafeguard fence is ſpread
The evil race of weeds that quickly ſpring,
The teachy nettle with its venom dread,
And arm'd like porcupine, the thiſtle's threatening head.

Thus wicked Time with his ſcythe-weapon'd hand,
Has 'reſt the fane of its antique array;
I would, we could ſuſpend his raſh command,
And take the thoughtleſs dotard's ſcythe away,
More miſchievous than way-ward infant's play;
Thou, hated Hiſtory, ſhalt pen the ſtrain,
For thou can'ſt hold him by his forelock gray,
And ſtay his wonted hurry, to explain
What ancient glories decked the deſolated fane.

In days of old, near Egypt's ſlimy land,
Their feathery leaves where neſh Acacias ſpread,
Leaving the haunts of man, a mournful band
By Providence and friendly midnight led,
From chaſe of ſhouting Perſecution fled* ;
Of branches lithe their wattled walls they knit,
Of moſs and ivy made their evening bed,
And on the green banks at their doors would ſit,
Hymning grave canticles, or conning holy writ.

Like birds, unpriſoned from a darkling grove,
That the bright eye of prowling hawk beguiled,
The godly race rejoiced at eaſe to rove ;
Some reared thatched chapels, that on hillocks ſmiled
O'er buſhy tufts, and ſoothed ſome region wild ;
Some, by a martyr's grave, with buſy ſpade
A ſmall room ſcooped beneath the greenſward mild†,

* Diſſert. p. 1. † Id. p. 2.

An

An uncouth croſs upon the round roof laid,
And of the plot anear a cultured garden made*.

Some, where a ring of rugged ſtones was laid,
Like ſtatues, on a pillar's tow'ring height,
With knees, which Faith had chang'd to marble, pray'd,
Their hoar treſs dripped with harmleſs dews of night,
Their fixed eyes gazed unhurt meridian light;
As when Jove's eagle condeſcends to play,
His plumes he ruffles, droops his winged might,
Fronts his full eye to the attacking ray,
And dares the ſhaken locks of Him the Lord of Day.

Some hermits were, who dwelled within a rock
Hollow, indented in a ſloping ground,
Above, an ancient tree's inclining ſtock
Spread branchy arms, that ſhaded all around,

* Plantet, inſerat, riget, aquas ferat, cæteraque Monachorum faciat opera, &c. Lopez's Epit. ut ſup. V. 2, pp. 393, 402. The time of Conſtantine releaſed them from perſecution.

Its

Its crooked roots for beams the looſe roof bound,
Before the entrance rude, a gentle ſtream
Adown the vale its ſerpent courſes wound,
Seen here and there through breaks of trees to gleam,
Gilding their dancing boughs with Noon's reflected beam.

From oozy pores within, depended down,
Congealing ſtalactites in whiteneſs pale*;
Thoſe moſſes interwove their fibrils brown†,
Where ſlimy ſlug and houſe-upbearing ſnail
Their tardy way in gloſſy ſtreamlets‡ trail;
Fearful of day, along the midnight walls
The armed beetle ſhone in ſable mail,
And inſect hammer'd loud§, that much appalls
The reſt of beldame old, who this the death-watch calls.

* See Note. † Owing to moiſture. Higgins on calcar. Cem. p. 68. ‡ By means of which they convey themſelves from place to place. Tranſ. Linn. Soc. V. 1, p. 183. § See Note.

Aged the ſires, who dwelled ſuch caves within,
Head-ſhaking ſages, prone to moralize,
And him diſciple, who there made his inn ;
Their cheeks were hollow, ſlender was their ſize,
And ever on the ground they bent their eyes*;
One book they had, the book of holy lore,
Againſt the wall a croſs ſtood leaning-wiſe,
A table ſmall a ſcull and croſs-bones bore,
And tufts of ivy hid the bell above the door.

In days when ſuch was virtue, where a wood
Edges a green knoll, and a wide ſtream flows,
Where he that woos the Moon, the vaſſal flood
His march announcing, oft to greet her goes†,
From royal boon, a holy manſion roſe‡

* This St. Benedict preſcribed to his monks. Reg. C. 7. Specim. Monachologiæ, p. 14.
† The Southampton Æſtuary. ‡ Nettley Abbey, founded by Henry III ; where however the King only joined in a foundation, he was conſidered as ſole founder. MS. Smythe, V. 1, p. 34. An account of Nettley Abbey may be ſeen in Not. Monaſt. p. 167, Monaſt. V. 1, p. 933. Groſe, V. 1, p. 209.

With

With ſpires and great tow'r, topp'd with gilded vane,
That emblem meet of man inconſtant ſhows;
The far-off ſeaman knew where ſtood the fane
By ſhades, that laid at length their huge limbs o'er the main.

THENCE Vecta's* nymph "who checks the weſtring tide"
With a ſleek ſiſter-lady, Ocean's queen,
Is ſeen in ſtate along the main to ride,
Before the team of dolphins yoked, is ſeen
The Triton Herald with his treſſes green;
While all the region-nymphs their lyres employ,
In pairs parading o'er the marge ſerene,
To where Southampton's youths and daughters coy
Uncoil the tangled dance to tipſy tones of joy.

ON adverſe ſhores, where dark woods† brow the ſtrand,
And boat of fiſherman floats tilting by,

* Iſle of Wight. † New Foreſt.

The maſſy outworks of beaked Calſhot ſtand,
Breaſting the noiſy waves, that quarrel nigh;
Work of that King*, where awe was wont deſcry
Luſt's putrid eye-ball, pride's oppreſſing ſtare,
Hatred's black frown, ambition's boſom high
Muſing ſublimely-wicked deeds of dare—
Ah! never Pity's dove was ſeen to neſtle there!

In middle front the gate-houſe† high was rear'd;
An arch beneath o'erhung an entrance wide;
Within through cloiſters dim the rare light peer'd;
The church conventual fill'd one ſtately ſide,
Boaſting its window train in mitred pride;
The eaves were hid by an embattelled ſcreen;
The vacant court was ſimply beautified,
All Nature's melody of colour, green,
Had it not here and there with daiſies powder'd been.

* Calſhot Caſtle, built by Henry VIII. upon a projecting point of land. † Tower over the gate-way.

The

WITHOUT the church, on eaſt end of the pile,
A ſhade below, the croſs exalted flung*;
From ſtraddling arches, o'er the higheſt ile†,
Sprung the great tow'r—there the loud bells were hung,
Each under each, with graduated tongue,
Supreme lords of a boundleſs world of tone;
The great bell ſhone its meaner peers among
In portly pride, and its high rank was known
By learned ſcroll, inſcribed around its ample zone.

METHINKS I liſten, at what horrid time
Forked lightnings cleft the tented ſky in twain,
Together when theſe madding bells 'gan chime,
When pealing organs ſtunned the vaulted fane,
Mixed with a gabbling wild diſcordant ſtrain
Of fathers hurrying faſt the beadroll‡ round,

* Stone-croſs common on the roofs of religious buildings. † The middle ile with its clere-ſtory. The height of the vaulting is generally equal to the breadth of the body and ſide iles. Willis's Survey of the Cathedrals, ed. 1727, V. 2, p. 763. ‡ Sometimes uſed for the ritual itſelf. "The King's enemies were curſt *by name* in the *bead-roll* at Paul's." Bacon's Hiſt. H. VII. p. 72.

When wild hail pelted on the painted pane,
When thunder roared along the blue profound,
And all was one ſtrange grand bewildering war of ſound*.

FROM other tower, upon whoſe vane the bird
Of pertneſs would his duſky plumage preen,
A ſtately horologe† was hourly heard,
At prime it waked the hinds, at eve ſerene
It timed their goſſip on the village green;
To the tow'r corners pinnacles were joined,
Of work‡ that let the blue ſky peep between,
With numerous mouldings all about entwined,
Fretted in waves, like lakes juſt ruffled by the wind.

WITHIN the church, each ſide the door of wires§,
Were bleſſed ſaints, that ſtood in rows along‖,

* This ceremony was ſuppoſed to repel evil ſpirits; ſee more upon this ſubject in Hoſpin. de orig. templ. l. 4, c. 9, de conſec. campan. † Abbey Orloge. Chauc. Nonne's Prieſt's Tale. ‡ Tabernacle or open work. § Choir doors latticed. Old prints. ‖ In niches in the ſcreen. Id.

And

And ſtalls, that upwards ſhot their many ſpires;
Lamps, pendent from a cieling light yet ſtrong
With groins, bright fields of heraldry among;
A choir of gilded tubes, whoſe voices deep
With ſtorms of muſic ſwelled the ritual ſong;
Hangings that ſhook in undulating ſweep;
Taſſels that flamed like ſuns, and cuſhions* "ſoft as ſleep†."

Aloft the ſilken gonfalons were reared,
That led to Paleſtine the bold cruſade,
Hard by ſome blade, that much by Paynim feared
Enchanter Merlin's liveried ſpirits made‡,
The bearded martyr in ſcooped niche diſplayed
The lifted croſs and brow to heaven upraiſed;
On high inſtalled beneath a ſculptur'd ſhade,

* Pulvinaria, quiſſini, &c. in old inventories. † Theocr. Id. 14, V. 125. ‡ Spenſ. F. Q. b. 3, c. 4, ſt. 59.

The

The Patron-Saint's enamelled image blazed,
For wonder-working deeds and healing virtue* praiſed.

ALONG a tomb, which painted ſculpture dreſſed,
Armed as for tourney†, the knight-warrior lay,
His croſſing legs a couching lion preſſed,
A helmet was his hind-head's pillowy ſtay,
His limbs were clothed in battailous array,
A plaited gorget girt his ſhoulders wide,
His belt was ſtudded thick with boſſes gay,
The ſword appendant kiſſed his ſtony ſide,
Of rich work were his ſpurs, the knight's diſtinguiſh'd pride‡.

* Often on this account viſited by pilgrims. The form of conſecrating a perſon for a pilgrimage, though not in point, may amuſe my readers. The pilgrim elect, after confeſſion, lay proſtrate at the altar while an appropriate maſs was performed. After this he aroſe, and the prieſt conſecrated his ſcrip and ſtaff. The former of theſe he next ſprinkled with holy water, and hung around the pilgrim's neck, accompanying the ceremony with certain prayers: the like was alſo done with his ſtaff. The whole concluded with the maſs *de iter agentibus*. To pilgrims going to the holy land a garment was delivered, marked with a croſs, both croſs and garment having been previouſly conſecrated. Manuale in uſum Eccleſ. Sariſb. qto. b. l. 1554. fol lix. ſeq. † Tilting with ſpears within an incloſure—almoſt a monthly exerciſe in Edw. I. notwithſtanding a proclamation, (30th of that King) forbidding perſons *vel turneare, berdiare*, (fight at barriers) *juſtas facere, vel aventuras quærere*. Rot. clauſ. 30 E. I in dorſo apud MS. Smythe, V. 1, p. 129. ‡ See Note.

LONG

Long iles of arches ſharp and pillars fine,
A pomp of fretted pinnacles upbore,
To form the Founder-Saint's* ſuperior ſhrine;
Like canopy the proſtrate image wore,
A model of the fane its breaſt before
One hand ſuſtained†; in ſcrawls and figures quaint,
And letters black, that legendary lore,
Monks loved to tattle of their valued ſaint,
They not forgot along the neighb'ring wall to paint.

On the high croſs‡ a bleeding Chriſt was raiſed,
Of ivory wrought, from types of diamonds bright
Inlaid in gold, a ſparkling "Inri" blazed;
From every gem a drop of twinkling light
Shot hues of rainbows on the dazzled ſight:
Like glitter on the reliquary§ played,

* Often canonized, as St. Aldhelm of Malmſbury, St. Edmund of Edmund's Bury, &c.
† Obſervation. ‡ Crucifix in the rood-loft. § A piece of furniture for the altar. Croſſes, &c. adorned with jewels, are common in old ſacriſtal inventories.

Imboſt:

Imboſt with ſculptures of that heav'nly fight,
When fell a ſhow'r of Hoſts in arms arrayed
Through Chaos, and his realm of anarchy diſmayed.

Beneath the eaſtern window's pictured pane,
A canopy of fretted ſtone was ſpread*,
Pavilioning an altar's marble plain,
Each corner reſted on an angel's head,
Within lay relicks of the ſainted dead;
Two giant torches blazed perennial fires,
A ſmoak of odours from the cenſer fled,
The pall, that gorgeous altar's proud attire,
A crimſon noon-day glared around the colour'd choir.†

How changed that choir, when ceaſe of noble breath
Was thunder'd by the great bell's ſudden tongue,
And train conventual did the rites of death‡;
The holy walls in feral black were hung,

* For the hoſt. † Lynd. de celeb. Miſs. Par. ed. fol. 138. ‡ See Note.

A dim

A dim relief the painted ſcutchins flung,
A viſta reached down to the doorway wide
Of lights, lamps hung the cover'd ſtalls among,
Yet darkneſs reigned, but in its ſtarry pride,
Its gloomy majeſty attemper'd, dignified.

At the choir end, the altar high before,
A herſe upreared* its melancholy mien,
Its fringes flounced a pomp of ſcutchins bore,
At here and there, a painted flag was ſeen†;
Where now the nodding of a plume had been,
Like that ſweet tree of ſorrow, wont to grow
Forlorn, upon ſome river's margin green,
And weeping, o'er the hurrying waves to throw
The graces of its branch, in elegance of woe.

* A fabric reared in the church. † See the account of the funeral of John of Gaunt in Dugd. St. Paul's, p. 23.

By ſinner reared for wrongful deed of yore,
To the ſide chantry* a low poſtern led;
Shrouded in ſuch attire as beadſmen woret,
In its dark houſe was laid the founder dead,
A row of tapers a bright luſtre ſhed,
The name and race armorial enſigns told‡,
Around the bier a ſable pall was ſpread,
A bright fringe guarded every curling fold,
With threads, in warrior files with glittering ſpears of gold.

About the roof a maze of mouldings ſlim,
Like veins that o'er the hand of lady wind,

* Chantries were chapels endowed with annual revenues for prieſts to ſing maſſes for the ſouls of the founders. The prieſts were not to receive above ſeven marks per annum, or three and their board. Lynd. p. 240, rubr. Compare 36 E. III. C. 8. 2 H. V. ſt. 2, C. 2. This prohibition they evaded by celebrating general and ſpecial obits for other men, proceſſion pence and other perquiſites. Fuller's Ch. Hiſt. p. 352. Their revenues were ſubject to deductions. Id. p. 351. An old ſurvey of the Berkeley eſtate taken 36 H. VIII. has this article. "The chantry preſt of Stone payth for ſaid chantry quarterly vi d. ob. &c." All chantries were under the controul of the dean and chapter of Paul's. Fuller, p. 353. Chauc. Parſ. Prol. Perhaps theſe regulations did not apply to the chantries in conventual churches. † To be buried in a monk's cowl, or with a piece of St. John's goſpel in the mouth of the deceaſed, was thought to repel evil ſpirits. MS. Sm. V. 1, pp. 87, 90. Penn. Lond. p. 167, &c. ‡ Roſamund Clifford was ſo preſerved unburied at Godſtow. Lel. Itin. V. 2, p. 132.

Embraced

Embraced in cloſing arms the key-ſtone trim,
With hieroglyphs and cyphers quaint combined,
The riddling art that charmed the Gothic mind*;
To form the floor, a ſcroll-depicted train
Of gloſſy tiles, one ſeemly order joined;
Deep in the wall, as far as arm could ſtrain,
An iron lattice meſhed, a richly tinted pane.

Beneath that window, flowery arbours lay
Their arms abroad where harlot wood-bines flung,
And ſhameleſs woo'd the winds with them to play,
In allies ſtrait, eſpaliers prim among,
The rough-ſkinned pear and gloſſy apple hung;
On the carved rood, that filled the central place†,
Stood hoary ſaints and angels "ever young;"

* Alluding to cognizances, knots, &c. "This cloiſter was decked and beautified with a boarded roof, having the arms of benefactors carved thereon, with ſeveral rebuses and alluſions to their names that contributed to the building." Will. Cathed. V. 3, p. 403. Deſcript. of Oſeney Abbey. † Viſion of Piers Plowman in Wart. V. 1, p. 301.

Herbs of ill ſavour filled the vacant ſpace,
With thyme, and baum, and rue, a plant renowned for grace*.

An adverſe window, ſhaded by a tree,
Betrayed the ſchool-houſe, with its little fry
Buzzing, as if a civil polity
Of bees were wont there to and fro to fly,
And diverſe trades within their ſtraw ſhops ply;
More pleaſing ſounds, when to the chanted rite
Of holy church, they wound their voices high,
Soft was the winged muſic's downy flight,
And Echo ſilent was from exquiſite delight†.

There too, before the monkiſh cowl was worn,
Two hoary pedagogues‡ tyrannic reign,

* Phyſic garden—ſee Note. † See Diſſert. Hired preceptors, called informatores, ſometimes taught in monaſteries. Wart. V. 2, pp. 429, 435. The grammar in uſe was called a Donat, becauſe compiled by Ælius Donatus. Id. V. 1, p. 281. ‡ The maſters of the novices were to be old men. Lynd. Conſt. Othob. Oxf. ed. p. 144.

(Soon

(Soon as his youthful locks were clofely ſhorn)
Tutored the novice to a life of pain,
Harſh as of maids, whom aunts unmarried train
Deceiver man at diſtance meet to hold ;
When of the bright-haired monarch's fiery wain
One journey through the pictured ſigns was told,
In liſt of monks profeſſed that novice was inrolled.

He, on ſuch day, in a ſequeſter'd cell,
On all the hierarchies of Heaven would call,
To witneſs that he bade the world farewell ;
Ere long the prior filled his fretted ſtall,
And hooded conclave lined the chapter wall,
Ere long the ſound of coming feet they heared,
A gentle buz began of murmurs ſmall,
Againſt the door a trembling form appeared,
Whoſe pale looks marked how much the ſolemn ſcene he feared.

SLOWLY he moved with head upon his breaſt,
And bent his knee the prior's throne before;
His hands were by the trembling prior preſt;
All ſilent gazed, the book of holy lore
In ſolemn ſtep the grave Precentor bore,
A due pauſe made to aid his fault'ring tongue,
A triple piety of vows* he ſwore,
His lips thrice on the quiv'ring volume hung,
And thrice a loud Amen along the arches rung.

THEN two and two they marched, and loud bells tolled,
One from a ſprinkle† holy water flung,
This bore the relicks in a cheſt of gold,
On arm of that the ſwinging cenſer hung,
Another loud a tinkling handbell rung,
Four fathers went that ringing monk behind,
Who ſuited pſalms of holy David ſung,

* Poverty, conſtancy, and obedience. † Holy-water ſprinkle.

Then

Then o'er the croſs a ſtalking fire inclined;
And banners of the church* went waving in the wind†.

Next, while the fane with unwont ſplendor blazed
Againſt the lighted altar's velvet plain‡,
Behold him kneel, his hands to heaven upraiſed;
Viſions of glory fire his inſtant brain,
Jeſu's meek form, and the immortal train
Of white-robed ſaints, a bright proceſſion hold,
To cherubs carolling a heavenly ſtrain;
While ſeraphim that float in air, unfold
Their ſkirts of woven light, and white wings dropt with gold.

Louder and louder ſwells the choral pſalm,
The mighty ſounds freſh ecſtaſy inſpire;
The ſaints applauding wave the branch of palm,

* As of the Trinity, the Saints, &c. † Beſides theſe there were the ceroferarii or candleſtick-bearers, the deacon reading the goſpel, &c. ‡ Highly illuminated on feſtivals and great occaſions. Monaſt. V. 3. Ecc. Cath. p. 241. 24 lights behind the high altar, three nights before Eaſter.

The

The flitting ſeraphs ſtrike the golden wire,
Their beamy treſſes ſparkle in the choir,
Deſcending clouds upon the altar reſt,
And light exceſſive vaults the fane with fire;
He joins the bright proceſſion of the bleſt,
And glides ſublime along a Heaven-admitted gueſt*.

* The novice to be profeſſed, went to the chapter, requeſting the ſociety of the houſe. This being granted, he took the oaths upon the miſſal, the abbat or prior holding his hands between his own. He then carried the miſſal to the altar, a religious ſervice was performed, and the dreſs of the order delivered to him. Lyndwood ſays, habitus profeſſorum datur in capitulo, habitus novitiorum in choro—he adds habitus profeſſorum benedicuntur, habitus vero novitiorum non. p. 203, col. 1, note *e*, voc. religionis habitum. Pref. Monaſt. V. 1. Id. V. 2, p. 500, of the knights hoſpitallers; but the form was ſimilar among all the religious, as well monks as lay-brothers. See V. 2, p. 740.

END OF PART THE FIRST.

ECONOMY

ECONOMY

OF

MONASTIC LIFE.

PART THE SECOND.

WITH clouted ſhoon at tiptoe peep of morn,
Oft as the herdſman ſhook the dews away,
He eyed from window ſmall, the forehead ſhorn
Of elder monk, with roundhead curl of gray,
Gazing if foul or fair uproſe the day;
And chanced the bell of prime to tinkle, while
His lowing herds would wander from the way,
To top the wall he ſcaled the neighb'ring ſtile,
And viewed the gownſmen march by pairs into the ile.

In ſtately wiſe firſt ſtalked the abbot proud,
And every footſtep ſhook his hood behind,
A man, much greater than the monkiſh croud*,
And called My Lord, his ceremonious mind
Was to the ſtudy of his ſtate confined,
The monks that heard him, ever would commend
What fine words he with lordly geſtures joined,
This abbat when he willed to condeſcend,
Would courteous ſmile, and call ignoble monk his friend.

Next hied the cell'rer, to whoſe belt was joined
A clang of keys; a man quite lank and ſpare
Through fretting much leſt ought ſhould be purloined,
Whenever he aſſized the daily fare,
He ſurely talked of loſs, and waſte and wear†;
Next he‡, to whom, at to-fall of the year,

* Veſtri autem oculi omne ſublime viderit, &c. St. Bern. of Abbots in Ep. 42. Ad Hen. Senon. Arch. apud Lopez's Epit. V. 2, p. 401. Quando plus deſiderant in palatio regis verſari (viri religioſi) St. Greg. in p. 405. See alſo L. 14, C. 30, 31. † This character is entirely fictitious. See p. 103. ‡ Theſaurarius, or burſar.

The

The louting vaſſals were enjoined to bear,
The portioned kingly coin, or autumn's cheer*;
They knew how much he chid, nor dared to leave arrear.

With an hoar compeer next the ſacriſt went,
Of things religious he had cuſtody,
It was his bliſs, the holy ornament
At the magnificence of maſs, to ſee
In order meet and ſeemly decency;
The pure ſtream he in ſilver vaſe† would bring
For pious needs, and on his doubled knee
Would bid a bead, and wet each holy thing;
No lurking fiend but yelled, and ſped his leathern wing‡.

His compeer hoar the leech's§ calling plied,
Herbs aromatic, dangling in a nooſe,

* Full. Ch. H. 298. Spelm. in Firmis. † One of ſilver, enchaſed with images and vine-leaves, a handle of two dragons, and a ſprinkle of ivory, belonged to St. Paul's Cath. Monaſt. V. 3. Ecc. Cath. p. 310. ‡ See the form of conſecrating holy water in the Saliſbury Manual. § Phyſician.

For med'cines to the ſick-houſe beams he tied;
He knew the learned name of each, the juice,
And moon's age, when it ſhould be culled for uſe,
If 'chance his herbs were unavailing found,
He would from a much-treaſured volume, chuſe
The powers of words of moſt unweildy ſound,
And add the geſtures meet that to thoſe words were bound*.

THEN with the dean came he† who bore the ſeal,
In him the chapter band were wont confide
Concerns to chronicle of common weal,
Evening in vain in vernal ſkies has tried
The tints to pencil‡ this old ſire ſupplied;
Within his ſtall, leſs noble monks before,
A ſtand was raiſed, and there in lifted pride
Leading the choir his arm aloft he bore,
And ſtrange grimaces made, and ſtamped the ſounding floor.

* See Note. † Precentor or chauntor. ‡ For the limners.

Last came the truſty man of watch and ward,
A maſſy key from his bent elbow hung,
Of goers all he kept a keen regard,
Or queſtioned them with peremptory tongue;
At prime and eve his larum bell he rung*,
If to his lodge enquiring ſtrangers went,
His turning window† on its hinge he flung,
And, if he ſo could tell his mind's intent,
Would talk by alphabet of arms and fingers bent‡.

At ceaſe of bell, ere yet the rites began,
By maſſy bolts the latticed doors were bound§,
The ſpeeding chantor through the office ran;
And now the choir turned to the eaſt around,
Or bowed at name of Jeſu to the ground;
The prying dean would ſum the gather'd band,
And truant monk if frequent truant found,

* Spenſ. F. Q. b. 2, c. 9, ſt. 25. † Feneſtra verſatilis. Monaſt. V. 2, p. 758. ‡ Id. p. 714. All monks were if poſſible to converſe by ſigns. § Concil. V. 2, p. 249. Vis. not. Selb. it. 5.

With

With purſed-up brow and angry waving hand,
To ſcanty fare, and jail of fearful thought command*.

(For ſome there were, when blew the taſſel'd horn,
And all the boſky vallies ſhook for dread,
On the hill tops who met the Youth of Morn,
As from the waves he reared his glorious head;
O'er goſſy heaths on fleeting palfreys ſped;
With profane hunters not aſhamed to hoot,
Haply if rouſed from her ruſh-woven bed,
Upſprung the fearful game with flying foot,
And all the chaſe began a muſical purſuit†.)

On that moſt holy day that heads the ſeven,
Acting his wavy arm and goggling eyes,
The preacher monk would mix the lore of heaven,

* Confinement, in ſome *ergaſtulum*, with excluſion from the common table, chapter, and dormitory. Lynd. Par. ed. fol. 71. † The religious were very fond of hunting. Chauc. Monk's Prol. Monaſt. V. 3. Ecc. Coll. pp. 155, 168. Lynd. tit. de clerico venatore.

With

With tales the Phrygian ſage* was wont deviſe,
And Fancy's wildeſt world of quaint ſurprize†,
(Scorn not the light ſtep of the airy maid,
Nature herſelf, albeit that ſhe is wife,
To make the inſect's wing beſought her aid,
And ſweetly ſmiled to ſee what beauteous tints ſhe laid.)

To chapter next‡, the gowned proceſſion came
For ſage conſult, and founder's§ daily rite
To chant, at each articulated name‖
A faintly form ſhot by in robes of white,
And features indiſtinct of paleſt light ;
Selected next from guiltleſs monks among,
Expoſed delinquents trembled with affright,
Theſe on their breaſts their ſilly faces hung,
While language barbed with fire flew from the prior's tongue.**

* Eſop. † See Note. ‡ Held after prime or thirds, according to the time of the year. Monaſt. V. 2, p. 722. V. 3, Ecc. Cath. p. 240. Compare Concil. V. 2, pp. 246, 594, &c. § See Note. ‖ When called over in the obituary or mortiloge. ** Who was however to keep his temper. Concil. ut ſup.

WHILE

While thus the monks*, before the open'd gate,
A mincing palfrey, with a waving load
Of gorgeous trapping, ſhook his bells† in ſtate,
Seeking his neighbour baron's armed abode,
O'er quilted fell‡ the lordly abbot ſtrode,
Spurring his palfrey o'er the field amain,
With tarſel§ perched upon his fiſt he rode,
And now he leaned upon the jingling rein,
And his lank dogs of ſpeed‖ ran ſtretching o'er the plain.

While thus the abbot, to the elmy ſhade
That girt the grange,** the humbler cell'rer†† hied,
A ſwinging porthoſe from his girdle played,
Cloſe to his cheek his ruſſet hood was tied,
Unlike that abbot ſwelled with worldly pride,

* See Note. † Common appendages to bridles. Chauc. Monk's Prol. Ploughman's tale. Spens. M. Hubberd's tale, &c. ‡ Saddle. § No perſon of rank rode out without a hawk upon his fiſt. In ſuch regard was this bird held, that in A. D. 1337 the biſhop of Ely excommunicated certain perſons for ſtealing one from her perch in the cloiſters of Bermondſey abbey. Wart. V. 1, p. 167. ‖ Greyhounds. See Wart. V. 2, p. 221. ** Abbey granges abounded with timber. Fuſl. Ch. H. 337. †† See p. 42, note †.

He

He rode a ſteed* of moſt ill-favoured view,
Peaked hips, and ſtaring ribs, and ſhaggy hide;
Going, the ſhame of loit'ring monk he knew,
The ſhame of ſhoulders ſtreaked with ſtripes of livid blue†.

MEANWHILE along the cloiſter's painted‡ ſide,
The monks, (each bending low upon his book
With head on hand reclined) their ſtudies plied;
Forbid to parly, or in front to look,
Lengthways their regulated ſeats they took;
The ſtrutting prior gazed with pompous mien,
And wakeful tongue, prepared with prompt rebuke,
If monk aſleep in ſheltering hood was ſeen;
He wary often peeped beneath that ruſſet ſcreen.§

* Ordered to be deſpecti et deformes, in Monaſt. V. 2, p. 750. † No monk in Conſt. Bened. 12 Nigr. Monach. was to travel without his hood cloſe, and portvoiſe, porthoſe or breviary, and if he exceeded his allotted time, was to carry half-naked a ferula from the parletory door through the cloiſter to the chapter, and there be beaten. Concil. V. 2, p. 608. ‡ With texts called carols, &c. Wart. V. 2, p. 424. § Monaſt. V. 2, p. 724. Concil. V. 2, pp. 245, 610.

HARD by, againſt the windows' adverſe light,
Where deſks were wont in length of row to ſtand*,
The gowned artificers inclined to write;
The pen of ſilver gliſtened in the hand†;
Some on their fingers rhyming latin ſcanned‡;
Some textile gold from balls unwinding drew,
And on ſtrained velvet ſtately portraits planned;
Here arms, there faces ſhone in embrio view,
At laſt to glittering life the total figures grew§.

PERCHANCE with train immenſe of knights and ſquires,
Some noble dame admires the cloiſter wall,
Its ſcrolls of texts and painted geſts admires,
The prior points with white wand‖ long and ſmall,
And whiſpers low what this, what that to call;

* Theſe in illuminations are ſimilar to modern ones, with veſſels for the colours like inverted cones, ſuſpended from the ſides by loops. † See Note. ‡ The Leonine verſe, whoſe origin Warton leaves uncertain, Lord Roſcommon attributes to the Druids. Poems, ed. Tonſ. 1717, p. 47. § Embroidery for the facings of veſtments. Dall. Her. Inq. p. 116. ‖ Coll. Peer. V. 6, p. 419.

Perchance

Perchance he ſhows in pictures of the loom,
Some chief who fills in Glory's fane a ſtall,
Some king, who living looked a nation's doom,
Or hero armed, whoſe nod ſhook conqueſt from his plume*.

At noon-hour (if no fleſhleſs day betide†)
On poſied trenchers‡ the plain cates were ſpread,
The ſnow-white egg, the fiſh's corned ſide,
Domeſtic fowl by barn-door plenty fed,
And beſt of nutriment fermented, bread§;
No thirſt was their's, but what that juice could pall,
The ſugar'd ears of bearded barley ſhed‖;
An aged monk** was marſhal of the hall,
There walking to and fro the ſervitours†† to call.

* Tapeſtry, in which the geſts of Alexander, the Trojan heroes, &c. were favourite ſubjects. Wart. V. 1, p. 210, V. 2, p. 227, &c. † When they faſted till the evening collations. ‡ With flowers in the centre, and poſies round them. Gent's. Mag. 1794, p. 407. § See Note. ‖ This ſtanza is founded on a quotation in Crit. Rev. 1794, p. 135; but wine and piment, a mixture of honey, wine, and ſpices, were often drunk. Wart. V. 1, p. 178. ** The refectioner. †† Famuli refectorii, &c. Concil. V. 2, p. 246.

From due ablution, at the vaulted door,
The entering monks ſtood each one with his mate,
At the two tables of the loweſt floor,
Their looks directing to the ſpiry ſtate
Of chair much-ſculptured, where the prior ſate;
To this where tranſverſely a board was ſpread,
Inferior great ones of the convent ate,
As paſſed the prior, all depreſſed the head,
Loud rung a tinkling bell and wonted grace was ſaid.

The prior gave the ſignal word, aloud
The reader 'gan the lore of God reveal,
At the firſt ſtated pauſe, the holy croud
Turned to the board in inſtantaneous wheel,
And ſolemn ſilence* marked their inſtant meal;
The prior to the reader bowed, again
They turned, the ſacriſt rang a tinkling peal,

* In this as in other reſpects reſembling the Eſſenes. Prid. Connect. ed. 11, 8vo. V. 3, p. 485, ſeq. alſo the ancient monks, Lop. Epit. V. 1, p. 552.

Laſt

Laſt grace was ſaid, and carolling a ſtrain
Of David two and two withdrew the hooded train.*

Then while the bright ſun marched along the ſky,
With his ſpread banner broad of golden ſheen,
Kind Sleep his ſoft hand laid on monkiſh eye,
Silence reſerved enjoyed the peaceful ſcene,
And muſing ſtalked the ſpace of beds between ;
He who did nought theſe brethren friends eſteem,
Would at a cloiſter window ſtudious lean,
Gazing with fixed eyes in a kind of dream,
Or ſtooping with low brow to pore upon his theme†.

(He thought, where ancient Iſis winds her way,
To hear Apollo's lute of ſilver ſound,
And ſiſters nine chant their alluring lay,

* Monaſt. V. 2, pp. 568, 728. Concil. ut ſup. † Monaſt. V. 2, p. 730. Dormitur in medios dies, ſays Eraſmus of the courtiers of his time ; perhaps it was a general cuſtom. Moriæ Encom. Ed. Leyd. 12mo, p. 278.

To

To ſee by all their worſhippers renowned,
About his brows a laureat wreath be wound,
A train of convents to parade his praiſe,
A train of abbots proud, with mitres crowned,
Of knights, whoſe helmets ſtole the ſunny rays,
And barons with wrought cloaks of gorgeous noon-day blaze.*)

Then where the porter in his lodge ſecure,
With open porthoſe† ſat, and conned his prayers,
A multitude of old and female poor
Aſſembled, canvaſſing their own affairs,
Uſage unneighbourly or houſhold cares,
Ere long the almoner in lifted view
Beckon'd their way unto the gatehouſe ſtairs;
Their pucker'd aprons‡ into folds they drew,
And almoner therein the victual fragments threw§.

* The monks took their degrees with prodigious parade. Wart. V. 1, p. 290. † Breviary—ſuſpended to the monks' girdles, for their conſtant ſtudy at times of leiſure. ‡ The barme-cloths of Chauc. Mill. Tale. § The almoner or ſervants of the refectory only, were to collect the fragments after dinner and diſtribute them to the poor. Concil. V. 2, p. 246.

Soon

Soon as the weary day was weſt'ring far,
And nightmares on their ſhort ſquab legs upſprung,
To drag ſome ugly dream's fantaſtic car,
The branchy lamp a yellow radiance flung,
And to his harp the hoſted minſtrel ſung*,
His chiming ſong† of Wizard, Fay, or Sprite,
Along the wires his lightning fingers rung,
His meteor eyeballs blazed with ſtrange delight,
And ſparkling flames outruſhed and ſkirmiſhed with the night.

Or p'rhaps while melody that minſtrel made,
Some proper tutor and the novice train,
In dreſs dramatic holy writ arrayed;
Here with bright eyes and cheek of roſy ſtain
A ſmiling David tripped o'er Elah's plain,

* To minſtrels ſupping in the painted chamber with the ſubprior, &c. &c. Comput. Maxt. Pri. in Wart. V. 2, p. 106. See more in V. 1, p. 89 ſeq. † The minſtrel verſification is remarkable for alliteration, or words beginning with the ſame letter, and a monotonous modulation proceeding from the abſence of the cæſura.

There

There in the ſtudied looks of Saul were ſhown,
Hoped and yet feared ſucceſs, diſſembled pain;
(A youth by his ungainly limbs o'ergrown,
Strutted with weighty ſword the man of mighty bone*.)

(Were it a certain conſecrated day,
The biſhop-boy, and his proceſſion ſmall
Of hornbook people marched in long array,
Decked with the mitre, ſandals, ſtaff, and pall,
He ſcaled the laughing choir's ſuperior ſtall,
His little train paired off on either ſide,
Strange was the ſcene, when they endeavour'd all
The chanted maſs with diſcords to divide,
And howled and yelled and grinned and hiſſed and laughed
and cried.†)

* See Note. † It was a cuſtom on St. Nicholas or Innocents' day for one of the pueri eleemoſynarii, or choir-boys, attired like a biſhop, to go in proceſſion, and perform maſs ludicrouſly, and other pieces of mummery. Wart. V. 1, p. 248. A ring, mitre and cope for him, occur in the inventories in Monaſt. V. 3. Ecc. Cath. pp. 169, 170, 279. From this cuſtom came the Eton Montem.

Or perhaps was dragged into ſome area forth,
To ſturdy maſtives that ſtood watching nigh,
A Bear, the hairy native of the North;
Methinks I ſee him roll his angry eye,
Againſt his furry ſides the maſtives fly,
They ſnap, and ſhow their teeth's embattled row,
He growls and on his hind feet ramping high,
Between his cloſed paws graſps a dying foe,
Whoſe eyes jut from his head, and flaggy tongue hangs low.*

Or perhaps a train of jigging puppets† dance
Their wooden muſcles hard and nerves of wire,
Or here and there the nimble fingers glance
Of Tregetour‡, with him in quaint attire
Who ribbands eats, and vomits flames of fire;
Quite happy monks, did nature's general law

* In gifts to a certain bear-ward 4d. Comput. Biceſter Pri. in Wart. V. 1, p. 90 ſeq.
† The moſt ancient amuſement in this country. Wart. from memory. ‡ Juggler.

Let ſimple man to feats ſo great aſpire,
But no, beneath the cover'd board they ſaw,
The grand fiend's viſage grim and horns and horrid claw.

Or perhaps to gambol in the ſlanting ſun,
The menial train to graſſy leas withdrew,
With penſioned ſires* whoſe days of deed were done,
Then where two banks of green turf met the view,
They tugged alternately their bows of yew,
And 'chance the grove of briſtling ſhafts among,
A gifted one had pierced the center true,
With peals of loud applauſe the welkin rung,
And the gray ſires 'gan tell what they atchieved when young.†

All ſudden ſtopped—the great bell's ſullen roar
Proclaimed the day's, the toil's, the paſtime's cloſe,

* Prel. Diſſ. art. Corrodies. † Antiq. Selb. p. 414. Servants were even obliged to travel with bows and arrows, in order to practiſe with them. Daines Barrington's letter on Archery, in Archæol. V. 7.

The

The dormitory oped its maſſy door,
From pendent lamps a circling ſmoak aroſe*,
The fleecy pallets lay along in rows,
Each proper one by wall between confined†,
There couched the monk, nor doffed his ruſſet cloaths,
For he who dared his cover'd limbs unbind,
Was ſurely chid, and deemed to freakiſh ſins inclined‡.

* Concil. V. 2, p. 247. † Lynd. Oxf. ed. p. 205. Monaſt. V. 2, p. 568 (Cellulæ diſtinctæ). ‡ Viſ. not. Selb. It. 10. Monaſt. V. 2, p. 495. Dict. Arts and Scien. 8vo. art. Benedictine. This part is neceſſarily ſhort, becauſe the greateſt part of the day was conſumed in religious ſervices, which from their ſimilarity, number, &c. could not be detailed.

END OF PART THE SECOND.

ECONOMY

OF

MONASTIC LIFE.

PART THE THIRD.

IN iron times, when laws of battle were,
That weakly folk of proweſs ſmall in fight,
The galling gyves of vaſſalage ſhould bear* ;
Ere Caſtle Seneſchalls with pale affright
Heard the ſhrill horn wind of the errant knight,
A foeman firm affianced to be,
To all who wronged the feeble of their right†;

* The feodal ſyſtem. † The grand æra of chivalry was the reign of Edw. I.

Such

Such folk the church let from their thraldom free,
A deed that had not ſhamed the knight of chivalry*.

The holy church too in thoſe iron times,
With dreadful ſanctity of forms arrayed,
A pomp of ſhows for cognizance of crimes,
It might falſe charge uncourteous rumour laid,
Of fouleſt blot on fame of gentle maid;
Her eyes were veiled, her lilly feet were bare,
A burning row the ploughſhares nine diſplayed,
The guileleſs maid was heaven's peculiar care,
Angels her veil upheld, and Cherubs cried "Beware."

Was it that ſin ſo much to belldames' ſhame,
Of horſing broomſtaves through the vault of night,

* Manumiſſion of ſlaves. Roberts. Ch. 5, ed. 8vo. V. 1, p. 329 ſeq. Slaves were exported from England for ſome years after the Norman invaſion. And. Hiſt. Gr. Br. V. 1, p. 262. Manumiſſion began in the reign of Conſtantine, Euſ. Vit. Conſt. b. 2, c. 32, and was performed in the church before three witneſſes. Dion. Exig. Juſtell. Biblioth. Afr. Can. 64. Bever. Trul. Can. 85.

And

And calling taloned devils up by name,
Who coming would for ſport the neighbours fright;
Such belldames' arms and feet they corded tight,
Plunged them in pools, and on the green banks ſtood
Wond'ring, if they to the arch-wicked ſprite
In helliſh deed had ſigned their names in blood,
For ſuch bad belldames always ſunk beneath the flood.*

Judicial duels, (ſo the times behoved,
When men were wont oft from her lifted throne
To ſhoulder Juſtice) holy church approved,
With heaps of arms the ſacred courts were ſtrown,
And glittering death on points of lances ſhone,
A beauteous band of blue-eyed maidens came,
And ſhe whoſe guilty love was over-thrown,
Would hide her eyes, and hang her head for ſhame,
Tearing the ſilken gifts of that unworthy flame.†

* Ordeals aboliſhed H. III. † Kampfight or ſingle combat. In a charter of York Cath. the combatants are directed to take the oaths upon the goſpel or relicks, and the duel over, to offer the arms of the conquered to the church, and return thanks to God, and St. Peter the patron ſaint. Monaſt. V. 3. Ecc. Cath. p. 136. The laſt inſtance of an appeal of this kind was in the reign of Eliz. but the duel was not fought. Stowe's Summarie.

And

And in thoſe iron days, if fell deſpight
Of feodal chieftain galled the boſom ſore,
The relick hoard was ſunned by unknown light,
And on the thighbone of a ſaint he ſwore,
Spite to eſchew as taught God's holy lore,
Nor dared falſe fear that feodal chief to feign,
For monk would deep in his remembrance ſtore,
The ruthful banquet of a bragging Dane,
Who was by ſword unſeen of ſcorned St. Edmund ſlain*.

And in thoſe iron times, no foreſt wide
But ſhrouded robbers and aſſaſſins fell,
For Juſtice knew not well her way to guide,
Not having Cuſtom's clue, to that lorn cell
Where they were wont 'mid ferns and briars dwell†;

* Swearing upon relicks. King Sweyne was thus ſaid to have been puniſhed at Gainſborough, for having threatened to plunder the monaſtery and relicks of St. Edmund's Bury. Lyd. Life of St. Edm. in Wart. V. 2, p. 56. † The Foreſt of Dean, among others, was much infeſted by robbers, who were not ſuppreſſed till 8 H. VI. Camd. p. 232.

Can

Can there be one in better ages born,
Who has not heard delighted infants tell,
Of Robin Hood, his bow and bugle horn,
And how he chaſed the deer o'er Sherwood's wilds forlorn?

Ah me! much irks it fearful mind to tell,
Such treſpaſs vile how holy church diſpraiſed,
In middle maſs, the great reluctant bell
By minutes tolled, the croſs on high was raiſed,
And now the lighted torch, that ſudden blazed,
As ſudden quenched, a dreary ſymbol ſhowed*;
The kneeling ſinner in dumb horror gazed,
The maſs prieſt's cheek with burning bluſhes glowed,
While ſlowly ſyllabled theſe formal curſes flowed.

" Dark be thoſe eyes, that dare with luſt behold
" Another's earnings, in eternal night;"
Amen, and ſlowly once the great bell tolled;

* Ceremonies of the greater excommunication.

" Thoſe hands be ſhrivell'd by a withering blight,
" That wealth purvey by deeds of unjuſt might,"
Amen, and once the great bell tolled again;
" Like fortune on the guilty limbs alight,
" Such hands that aid;" at end of every ſtrain
The great bell tolled, Amen reſponded all the train.

" Be all thy days inceſſant curſed with toil;
" Be void of reſt, and yet to reſt inclined;
" Be all thy booty but another's ſpoil;
" Bewild'ring jeopardies o'erhang thy mind,
" Nor backward look but foes purſuing find;
" Of peril quit, ſtill to thy liſtening ear
" A ſpeeding horſeman ſound in every wind;
" Till lacking crimſon life thy carcaſe fear,
" Through never-ceaſing pain ſhall preſs an early bier.

" And ſoon as doomed to preſs that early bier,
" In damned talons be thy ſoul conveyed,

" To

" To the accurſed houſe of Death and Fear
" And Darkneſs* ; there be thy allotment made
" With Judas† who the Lord of Life betrayed ;
" Refining in expurgatory flame,
" Be there thy agonizing ſpirit laid,
" Until immaculate of ſin and ſhame,
" It meet be to invoke a Savior's hallowed name."

" Long as ſuch ſins thy guilty ſoul imbue,
" So long theſe curſes in dread force remain,
" So long theſe curſes ſhall thoſe ſins purſue‡ ;"
Amen—Amen returned the total train,
Fiat—a general Fiat ſhook the fane ;
Still kneeled that robber, with erected hair
And features ſmiling horribly with pain,

* Both the Greeks and Jews ſuppoſed the ſoul conveyed to its place of deſtination by ſpirits. Plat. Dial. Oxf. ed. 2, 8vo. p. 287. Whitby's Paraph. V. 1, pp. 381, 399. † A common denunciation in early charters. See Monaſt. V. 3. Ecc. Cath. pp. 129, 303, 4, 5, &c. Canute conſigns the infringers of one of his charters to torture by devils in *iron frying-pans*—ferreis ſartaginibus. Id. p. 130. ‡ Roberts. C. 5, ed. 8vo. V. 1, p. 398. Compare an anathema in Concil. V. 1, p. 283.

Now Frenzy rolled his eyes, and now Deſpair
Changed them to ſightleſs orbs with petrifying ſtare.

Such were the cuſtoms of our days of old,
For not thoſe days the ſun of ſcience cheered;
Our ſong hiſtorical muſt now unfold
More mournful tales; when holy Henry* ſteered
The bark of ſtate, a novel race appeared,
Who rules to preach and proſelyte obeyed,
Though for their home a proper fane was reared,
No annual bounty to the fane was paid,
For all the friar race were mendicants by trade.

Unwise it was, for mendicants by trade
Are ſkilled their tongues, as chryſtal ſmooth, to file,
Their fanes were with unequal pomp arrayed,
In near proportion as theſe ſons of guile,
Could flatter, talk, profeſs, and cringe and ſmile;
"For ever they to conſcience would appeal,

* H. III. A. D. 1221.

"If

" If idle monk ought live by other's toil,
" No envy their's, it was becoming zeal
" To ſpeak the truth of thoſe, who damaged public weal.*"

Who ſees not faults? and faults in monks there were,
The monk not ſcorned to play the juggler's part†,
Penance aloft his whip of wire might bear,
More mighty Nature would diſdain the ſmart;
The hand that toiled not, could but waſte the mart;
And crimes were rife, for crimes through them had grace‡,
The monk not knew within his bounded heart,
That ſcope of feeling for our general race,
That like the eye of God admits no bound of place.

* The jeſuitical practices of the begging orders firſt brought the monks into diſrepute. See their character in Wart. V. 1, p. 294; in Jack Upland, (Thynne's Chauc. p. 617) and Sompnour's tale. The writings of Wicliff deſtroyed their reputation in return. Conſcious of the ſuperior learning of the friars, the monks built ſmall colleges at Oxford for the better education of their novices, and thus began our Univerſities on their preſent footing. Wart. V. 1, p. 288 ſeq. † Falſe miracles, images with ſprings, &c. ‡ Sanctuary or fridſtoll, (a ſtone ſeat near the altar. Monaſt. V. 3, Ecc. Cath. p. 135). The effect of ſanctuaries is beautifully pointed out by Tacitus. " Incedebat enim deterrimo cuique licentia impune probra &c. arreptâ imagine Cæſaris." Lips. ed. fol. p. 88.

THE day was come, and what has not its day?
All things regard from uſe or pleaſance gain,
Nor longer needed was the dread array
Of ſuperſtitious thunder, to reſtrain
Hunters and warriors in a feodal reign;
Commerce was building bourſes* on the land,
Aided by Induſtry, Art's handmaid train,
And Plenty boon, a nymph was with the band
Called Printing, almoſt deemed to wield a magic wand.

THE day was come—Fame trumpeted abroad
An eight-times wedded monarch's ban of wrath;
Upſtarting War unſheathed his inſtant ſword,
Rebellion† led her rabble-legions forth,
Her flag unfurling in the ſtormy North;
Along the clamorous vanguard ſtalked Deſpair,

* The term is here uſed figuratively. † In A. D. 1529, on account of the diſſolution of monaſteries. It was called the Pilgrimage of Grace, and in their enſigns they had our Saviour crucified, the hoſt and chalice, &c. Medull. Hiſtor. p. 207. Godwin's Annals, p. 65.

While

While buſy Superſtition nerved the loth ;
Pale Inj'ry laid her bleeding boſom bare,
And Rev'rence ſhowed with duſt defiled his hoary hair.

THIS horrid while, againſt the fane forlorn
The banded fiends of hell unwearied toiled,
High on a pinnacle ſtood grinning Scorn,
The axe of falſe Zeal charms of art defiled,
And talon'd Sacrilege looked up and ſmiled,
With ſevering engine as ſhe veſtments ſhore,
Recorded good eraſing Envy ſpoiled,
While ſnatching Violence the charters tore,
And ſcrambling Rapines off the flying fragments bore*.

FOR monk until a figure new they made,
Four fiends were buſied in a ſecret nook,

* The viſitors deſtroyed the monaſteries immediately on their falling into their hands. Will. Mitr. Abb. Introd. p. 53 ſeq. Id. Princ. relig. Houſ. p. 274. Religious buildings did not ceaſe to be plundered till the 14th Eliz. upon a criminal proceſs being iſſued againſt the offenders. Dugd. St. Paul's, p. 45.

The

The fit materials ſtammering Ign'rance laid,
For Prejudice, that could but one way look,
Hypocriſy, that thumbed the ſacred book,
And crabbed Auſterity, that ſmiling blamed;
For ſpeech they texts of holy ſcripture took,
For his ſtiff neck a band dependent framed,
And this their figure new a Puritan ſurnamed.*

SEDITION meanwhile in black gall imbued,
A ſheaf of arrows from her quiver'd ſtore,
And with that archery the monks purſued,
Who fled the Giant Danger's ſtrides before,
And trunk of tree his breadth of ſhoulder bore†;
The deed was done; the looking fiends were dumb;

* Puritaniſm aroſe from the tranſlation of the Bible becoming common, being miſunderſtood, and the averſion from popery producing a contrary extreme. Wart. V. 2, p. 547. Bands are ſaid to be an invention of this ſect. † The Court of Augmentations appointed the diſincorporated monks to vacant benefices, in order to eaſe the exchequer of their ſalaries; and the endeavours of theſe men to reſtore their periſhed inſtitution, produced the proclamation of 1547 againſt preaching. Id. V. 3, p. 197.

When

When fleeing all at once, the air they tore
With yells that midnight travellers benumb,
Groans of the damn'd in hell, and ſhrieks of Doomſday come.

So fell the monkiſh fane, and we might deem
Were here and there not ivied ruins ſpread,
It ne'er had been, or but a firſt ſleep's dream;
It fell, and doomed to hide her baniſh'd head
For ever, Gothic Architecture fled*,
Forewarned ſhe left in one moſt beauteous place†,
That much might of her ancient fame be ſaid,
Her pendent roof, her window's branchy grace,
Pillars of cluſter'd reeds, and tracery of lace‡.

* Gothic architecture firſt became mixed with the Greek ſtyle in H. VIII's. reign. † H. VII's. chap. at Weſtm. ‡ Characteriſtics of the florid Gothic. It owed its origin to a ſociety of ingenious workmen of all countries, calling themſelves *Free-maſons*, who offered their ſervices to H. III. and other opulent princes. Andr. Hiſt. Gr. Br. V. 1, p. 450. In the reign of H. VI. William Horwod, who contracted for rebuilding the collegiate church at Fotheringay, is ſtiled a *Free-maſon*. Monaſt. V. 3. Ecc. Coll. p. 162.

Be courteous, Commerce—in no ſullen mood
Too harſhly gibe the monk's leſs active bent;
For from thy foeman baron's waſſails rude,
Where ſanctuary a holy dwelling lent,
The wattled flocks, the craftſman's canvas tent,
The morrice-dancer with his marrion queen,
And the famed dog of Britiſh hardiment
Baiting the bull and bear, were frequent ſeen
In motley crouds to ſport along the peopled green.*

Be courteous, Commerce—there are bridges high,
Ranging their ſalient angles o'er the ſtrand,
Which the monks reared; where ſome proud dwellings lie,
A fane exorciſed agues from the land†;
Hard by conceive its buttreſs rows to ſtand,
And fine perſpective of a range of ſpires;
Where lie yon leas, upplucked by monkiſh hand,

* Monaſteries aſſiſted commerce by procuring markets and fairs. Spelm. Gloſſ. p. 264.
† Croyland Abbey reared upon piles in the fens of Lincolnſhire. Bibl. Topog. Brit. No. 9.

Their

Their ruſhes crackled on the daily fires,
Monks delved that foſs where-through the brumal flood
retires.*

Be courteous, Learning—think what Monks would write,
Figuring ſtrange ſigns they had wizards ſeen;
Seen dapper fairies by the Moon's pale light,
In quaint rings dance about their tiny queen;
Grim ghoſts with ſtony eyes flit o'er the green;
Steeds of bright braſs that to the board updrew,
Where ſat the Soldan with aſtoniſh'd mien†;
Or dragons, ſuch as George of Britain ſlew,
Spout ſmoky hurricanes of flame and ſulphurs blue‡.

(Truth, I would fain but cannot thee commend,
For thou art Superſtition's enemy,

* For the improvement of defart lands by monaſteries. See Roberts. C. 5th, ed. 8vo. V. 1, p. 244. Andr. Anec. art. Lazy Monks. † Chaue. Squier's tale. Milt. P. L. b. 1, v. 763. To ride through the hall to the high table, was a favourite cuſtom in the days of chivalry. ‡ The monks often wrote for the minſtrels. Wart. V. 1, p. 87.

And ſhe to Song has been an ancient friend ;
Cans't thou not hide the terrors of thine eye,
Hold down thy mirror, and paſs ſmiling by ?
Muſt we thy beams depopulating rue ?
Yes, and the viſionary race muſt fly ;
But ſtay thy ſteps, imperious maid, and view
One backward glance of ſcorn, their noble proud adieu.)

Be courteous, Learning—tales of times of old
Of Troynovant, of ancient Britiſh land,
For you the monkiſh Chroniclers have told ;
Before you, lo ! the greybeard Fathers ſtand,
Holding the holy Martyrs by the hand ;
Lo claſſic Bards, with their thrice triple train
Of Attic ladies, ſing at your command ;
Say could a gifted Poet form a ſtrain
For Oxford's earl*, that not attends the monkiſh fane ?

* Alluding to the Harleian collection of MSS.

LEARNING, ſome monks were very deeply taught,
Speech they could all into its parts divide,*
But theſe knew how to prank a ſhowy thought,†
And a minutely-ſubtle ſcience plied,
Drawn from the lore that man to God allied‡;
Our laws they tinctur'd with that emp'ror's page,
Amalfi's rocks were fated long to hide§,
Who could like them with mighty quibbles wage,
The ſyllogiſtic war of famed Stagyra's ſage ?‖

LEARNING, this lore is deemed of nought to be,
Unlovely we from trial ſad atteſt,
Yet hence the ſcornful Nymph Philoſophy,
In robe ſuccinct for looſely-floating veſt,
Was by the matron ſtrict Preciſion dreſt**;

* Grammar. † Rhetoric. ‡ Scholaſt. Theology. § Pandects of Juſtinian. Andrews from Pfeffel aſſerts, that the civil law was ſtudied before the diſcovery of Juſtinian's code at Amalfi, (Hiſt. Gr. Br. V. 1, p. 145) for the hiſtory of which romantic place, ſee Swinb. Trav. V. 2, p. 149. ‖ Logic. ** Scholaſtic learning introduced preciſion into Philoſophy. Life of M. Turgot, p. 11.

And

And had not hooded Superſtition flung
On ſpeech o'er vulgar wont her high beheſt,
The ſluggard ſchoolboy ne'er had liſped the tongue,
That Tully chaſtely ſpoke, and Maro chaſtely ſung.*

SHADES of paſt fame, farewell! the glooms ye caſt!
The melancholy pleaſure ye have bred!
There are, who fain would fly into the paſt,
And where I but a weeping pilgrim tread,
As cowled monks hide for aye the aching head!
Alas! there now are no Elyſian bowers,
To ſepulchre among the living dead,
A loſt thing, when Life's day in tempeſts lours,
And Grief the painted wings rends of the ſhrieking Hours.

* Life of M. Turgot, p. 11. The acquiſition of grammar and orthography, a general knowledge of the ſtructure of languages, an accurate acquaintance with the etymology of words, the obtaining an elegant and innocent amuſement, the knowledge of the manners of ancient times, much moral inſtruction, and the acquiſition of taſte, &c. are advantages of claſſical education. Mancheſt. Mem. V. 4, pt. 1, p. 116 ſeq.

PAUSE,

PAUSE, cries a willowed Youth, in ſhades like theſe,
With hopeleſs flames a virgin victim glows,
The pride of needy ancientry to pleaſe,
For ever loſt to love, my only roſe,
The ſweeteſt flower of all my Eden blows,
Go, weeping girl, and this thought with thee bear,
That ſcarce a wiſh my jealous boſom knows,
Save that of trowing thy torn limbs in air,
But greater virtue checks the greatneſs of deſpair.*

* M. Schiller's "Robbers," a German Tragedy, Eng. tranſ. p. 216. Abbeſſes "with their furred mantles and large and wide veils" were commonly perſons of "gentle blood." Lydgate's dance of Machabre, in Monaſt. V. 3. Eccl. Cath. p. 370. The cuſtom of immuring girls of noble birth ſtill prevails abroad. Not long ago many abbies of monks in France were converted into nunneries for this purpoſe. Domeſt. Anecd. Fr. Nat. p. 115.

END OF PART THE THIRD.

ECONOMY

OF

MONASTIC LIFE.

NOTES.

THE *beetle's drowſy horn, &c.* The beetle of the poets is the ſcarabæus ſtercorarius Linn. Before its appearance at the approach of autumn, it is buried under cow-dung. Its nidus is made of cemented earth, with an oval cavity for the beetle within, and every individual has a ſimilar habitation.

Flame innocuous, &c. According to M. Bouguer, the light of the ſun is 300,000 times greater than that of the moon. The largeſt known mirror will not increaſe the light 1000 times; the lunar light of courſe, even in the focus of the largeſt mirror, will ſtill be 300 times leſs, than the intenſity of the common ſolar heat. Prieſtley's Hiſt. Viſion, &c. p. 546. The moonbeams however promote putrefaction and vegetation. Wilſ. Obſerv. Inſl. Clim. ch. 6.

Congealing Stalactites, &c. Stalactites calcareus, &c. Mageil. Cronſt. V. 1, p. 29. A peculiar acidulous gas, called aerial, carbonic acid, or fixed air, a conſtituent part of atmoſpheric air, in the ratio of 1 to 100, has the power of acting very powerfully upon lime. Hence by the exudation of water impregnated with that earth, proceeds the formation of ſtalactites or ſtone-icicles, and the induration of mortar in buildings.

The ghoſtly beldame old, &c. The ptinus fatidicus Linn. or deathwatch, commences its ſound (by ſtriking the ſhield or forepart of its head on any hard ſubſtance) about the advanced ſtate of ſpring. This noiſe is the ſignal, by which the two ſexes attend to each other. It is not to be confounded with the termes pulſatorium Linn. which makes a conſtant ſound, like the ticking of a watch, whereas the noiſe of the ptinus is intermittent. Shaw's Natur. Miſcell. V. 3, pl. 104.

Along a tomb, &c. If a hero was buried with his legs acroſs, he had either made or intended to make a cruſade. If he died in war, a lion was put at his feet; if in peace, a greyhound, (St. Foix in Crit. Rev. Oct. 1793). The croſs-legged monuments are ſaid to be peculiar to England, not of an earlier date than Stephen, nor later than Edw. III. (Naſh's Worceſterſhire, in a M. Rev.) Gilt ſpurs were proper to knights, white ſpurs to eſquires. Guillim's Heraldry, p. 387. ed. Blome, 1679.

How changed that choir, &c. " Monaſteries were in chiefeſt reputation for burial, and if the dead choſe, had a preference to any parochial church.* The abbat's mortuary was the apparel of the dead, his horſe and his cow." Selden's Hiſt. Tyth. ch. 9, art. 4. The following account of the conveyance of the corpſe of Iſab. Marchioneſs of Berkeley, (8 H. VIII.) from Coventry to the Auguſtine Friers in London, (where the Marquis lay, Lel. V. 6, p. 48) may amuſe my readers:

(Endorſure) " This bill bee delivered to mye right worſhipful and ſpeciall good " maſter Sir Maurice Berkeley, Knight.

" Pleſith your good maſterſhip, the ordering at thenterment of my Lady your " mother hereaſt followith. Item. Firſt when I pr'eved (perceived) ſhe began to " draw from this lyff, I cauſed ..... preſts to ſay dyvers oriſons, and alſo to ſhew " hir of the paſſion of Criſt, and of the merits of the ſame, whereunto ſhe gave mer- " velous goodly wordes, for after hir aneyling (extreme unction) ſhe came to good " and p'fit (perfect) remembrance. Item. Aſt ſhe was dep'ted (departed), I cauſed " David Sawter (Pſalter) to be ſaid continually, untill the day of her buryeing, for

* See an exception in Leland's Itin. V. 2, p. 83. ed. 1759.

" as

" as ſonne as oon company had ſeid, an other company of preſtes began, and ſoe ſhe " was wached with prayer continually, fro Wenſday until Monday. Item. Ryngyng " daily with all the bells contynually, that is to ſay at St. Michell's xxxiii peles, at " Trintye xxxiii peles, at St. John's xxxiii peles, at Babyllake bycauſe hit was ſo " nygh hyr lvij peles, and in the Mother Church th ..... xxx peles, and every " pele xiid. Item. Upon Sounday, when hir hors letyr (horſe litter) was app'eled " (apparelled), and wax and all other thyngs redy, ſhe was ſet forwards aft this " manner. Item. Firſt xxx women of her levery*, in black gowns and kercheves " upon their heds, of ..... kerchew which was not ſurveled neither hemmed, be- " cawſe they moughte be knowen latly cut out of newe cloth, and everye woman be- " ryng a tapyr of wax, of lb. weight and a half. Item. Aft theym fowlowed xxxiii " crafts (tradeſmen, common attendants in proceſſions of great perſons) with their " lights, to the nomber of ..... torches. Item. About hir horſeleter, was hir " owne ſervaunte and other, beryng torches of cleyne wax, to nombr of xxx in " blacke gownes. Item. The orders of friers whyt and gray, with their croſſes next " after the lights of the crafts. Item. Preſts to the nombr of ..... and more, " which went with their croſſes next before the herſſe (the horſe litter). Item. After " the horſeleter v gyntylwomen mourners. Item. Aft theym Mr. Recorder and I, " Mr. Bonde and my cozen Porter in ſtede of thexecuitors and ſup'viſors. Item. " Then Mr. Maire, the Maſter of Yeld, (guild or townhall) Aldermans, Sheriffs, " Chamb'leyns, and Wardens.

" And ſoe ſhe was co'veid to the Mothir Chirch the ..... where ſhe reſted in the " queere before the high auter, all that nyght and had their a ſolemn derige, (Pſ. 5) " and the Maire and his bredren went into Saynt Mary hall, wher as a drynkyng " was made for them, fyrſt kakys (cakes) comfitts (common at funerals, ſee Coll. " Peer. V. 4, p. 67) the ſecund courſe marmelot, reddwyne and claret, and the " thirde courſe wafris and blanch powdir, with romney and muſkedele (Genoeſe and " Hungarian wines. Wart. V. 2, p. 253. Both of them occur in the " Squire of

* The Baronial retinues were immenſe. For the reaſon ſee Smith's Wealth of Nat. ed. 7, V. 2, p. 119 ſeq.

" low degree") and I thank God, noe plate ne ſpones waſt loſt, yet ther was xx ti
" deſyn (decent) ſpones.

" Upon Monday, ſhe ſate forward aſt maſſe, with the ſaid lights and crafts, the
" ſaid v mourners rydying in ſed-ſaddles*, and ther horſes traped with blacke, Mr.
" Recorder and I, Mr. Bonde and Porter rydyng aſt theym, and then Mr. Maire,
" Aldermen, Sheriffs, Wardens, and Chamb'leynes, rydynge in like order as they
" were, and at Bynley Brigge (Bridge) met my lord th'abbot of Combe with his
" mitre, ſenſyng the herſe, and in his company Mr. Browne, Mr. Broughton, and
" many othir, ye may be ſure to the nombr of v or vi thouſand pepull. I am of a
" ſurety ther was at everye ſittynge above eleven or twelve ſcore meſſes, and the
" bordes (tables) was divers times ſet, and Thomas Berkeley's preſt, (prieſt) ſay
" the orderynge of all. Written at Caloughdon the xvi day of Aprille.

" Your ſervaunt, Thomas Try."

MS. Berkeley Caſtle.

Beneath that window, &c. Walpole has proved that there exiſted no difference in gardens between Trajan and W. III. The religious were the firſt who imported fruit-trees from Italy. Nat. Hiſt. Selb. p. 223. " A Lord Berkeley (1ſt Ed. 3)
" ſent a diſh of peares to a Ladye Mortimer *pro novitate fructûs.*" MS. Smythe, V. 2, p. 295. A herbary for domeſtic medicines was a common appendage to all ancient gardens. Wart. V. 1, p. 453. Arbours occur often in Chaucer and Spenſer.

His compeer hoar, &c. The art of medicine, in the middle ages, was founded on herbs, charms, judicial aſtrology, ſuperſtitious ceremonies, and the virtues of precious ſtones, circumſtances which betray an oriental origin. Wart. V. 1, pp. 439, 443, and emend. to V. 2, p. 5. Redi in a letter to Kircher, mentions ſome Arabic and Abyſſinian MSS. of this kind. Exp. Nat. ed. 12mo Amſt. pt. 2d, p. 19. With

* Ann, R. II's. queen, brought up this cuſtom.

herbs

herbs and charms*, ventouſing or cupping, and phlebotomy occur as parts of ſurgical practice in Chaucer's Knight's Tale. " In 8th R. II. Margerye Legat, of " Wootton, widowe, left a Lord Berkeleye by will a braſs morter and iron peſtle." MS. Smythe, V. 2, p. 350. Theophilus de ſpec. et differ. urinar. Egidius de urinis, &c. are books in the catalogue of St. Paul's Cathed. Library, compiled in the 15th cent. Monaſt. V. 3. Ecc. Cath. p. 359, and Lydgate in his dance of Machabre makes his phyſician an adept in the ſame ſcience. Id. p. 372. The firſt public ſurgical lecture was held A. D. 1584. Stowe's Summarie, ed. Harriſon, bl. let. 12mo. 1610, p. 342.

On that moſt holy day, &c. The monks of Durham preached ſermons every Sunday afternoon in their Lady Chapel. Willis's Cathedr. Ichnogr. pl. in V. 1, p. 223. ed. 1727. The monkiſh ſermons contained mixtures of Eſop's fables, (Wart. Geſt. Roman. pp. l xcii ſeq.) ſcripture, ſcholaſtic theology, legends of the ſaints, tales from the Speculum Hiſtoriale†, and Geſta Romanorum, all which were uttered with various geſticulations. If the text was Charity, ſays Eraſmus, they would begin their diſcourſe with the river Nile ; if the myſtery of the Croſs, with Bel and the Dragon ; if Faſting, with the twelve ſigns of the zodiac, &c. Moriæ Encom. p. 260 ſeq.

To chapter next, &c. Founders were received in Monaſteries by Proceſſions, Cenſings, &c. a privilege which deſcended to their heirs. MS. Smythe, V. 3. pp. 484, 525. Their effigies were repreſented kneeling before Chriſt in the great weſt window. Wart. V. 1, p. 300. Their names inſcribed on tables, hung in the church. Id. Id. and their arms embroidered in the philacteries or edges of their maſs-prieſt's robes. MS. Smythe, V. 3, p. 363. The following extract from the chartulary of the abbey of St. Auguſtine's, Briſtol, will explain the ceremonial of an obit. " For " this good Lord Sir Robert Fitzharding our primer foundator, and the Lady Eve

* A ſimilar abſurdity marks nations which have no religious ideas of any kind. Tench's Port Jackſon, p. 185. † A collection of legends, romances, &c. written by Vincent de Beauvais, about A. D. 1250.

" his

" his wife, theis bene the ſpecial things done for them, beſides the general prayers " continually done in divine ſervice, by day and night; Firſt dayly there is a maſſe " ſaid, for them and all other foundators and benefactors, at the hour of ſeven in the " morning, and alſo they bene prayed for dayly by name openly in our chapiter houſe, " and alſo they have their placebo, (pſ. 114) and dirige (pſ. 5*) ſolemnly ſung with " rynginge in the eve of their anniverſary, and on the morow com'endations and maſſe, " the abbot for the foundator, and the prior for the foundreſſe, executing the ſervice. " And on the day of our ſaid foundator's anniverſary, there ſhall be 100 poore men re- " freſhed in a dole, made unto them in this forme; every man of them hath a chan- " non's loafe of bread called a myche, and three herrings therewith. There ſhall be " doled amongſt them alſo two buſhels of peſys, (peaſe) and an other dole alſo that " ſhall be made in money, cakes, and loſes of three to a penny, under this forme. " The abbot ſhall have a cake price iiij d. with two caſts of bread, and iiij d. for " wine. Alſo the prior, and ſubprior, and the almoner, every of them ſhall have " two cakes, price of every cake ij d. with one caſt of bred, and ij d. for wine. And " every channon after, both of prieſts and alſo of the novices, ſhall have a cake of " ij d. with a caſt of bread, and ij d. for wine. Moreover every ſæcular ſervant of " houſhold within the monaſtery, ſhall have a cake of i d. with a caſt of bread, and " alſo every ffryar of the fower orders of Bryſtowe, ſhall have a loafe of bread, and " likewiſe every priſoner within the goale of Newgate in Bryſtowe, and all the rem- " nant of bread not divided, ſhall be doaled at the gate of our ſaid monaſtery, unto " poore people, and everye man takynge part of this dole, ſhall have forty dayes of " pardon." MS. Abbot Newland, temp. H. 7.

While thus the monks, &c. Proofs need not to be brought of abbots hunting and going to war at the head of their vaſſals. The farm-houſes of a Lord Berkeley, were the hoſtries of Lords and Abbats, travelling through the manor. MS. Smythe, V. 1, p. 145. When William de Kingeſcote, of Kingeſcote, Glouceſterſhire, in the reign of Ed. II, was to prove himſelf to be of full age, he did this by many to-

* Brev. Rom. Antw. Off. Defunct. Often bound up ſeparately at the end of miſſals.

kens

kens and obſervations taken upon his birth, as that ſuch a prieſte then ſung his firſt maſſe, and ſuch an one then became a profeſſed monke, and ſuch perſons, as Sir Symon Baſſet and *the abbot of Kingeſwood*, were at the feaſt of his mother's churching. Id. V. 1, p. 144. This ſhows that abbats mingled in general ſociety.

Hard by againſt, &c. The illumination of MSS. is of moſt remote antiquity. Montfauc. V. 3, p. 349. The cuſtom of adding portraits to books, ſeems to have originated with Varro, the friend of Cicero. Plin. Nat. Hiſt. b. 35, c. 2. A metal pen was uſed in the art of illuminating. Wart. Diſſ. 2d. About A. D. 1546, limners and ſcribes were reduced to great diſtreſs, for want of employment, on account of the diſſolution of monaſteries*, and the invention of printing. Id. V. 3, p. 145. The laſt ſpecimen of this art was the lectionary† of Cardinal Wolſey at Oxford, (Id. V. 3, p. 146) and the art of engraving invented about 1460 (Walp. Catal. Engr. p. 3) ſuperſeded its uſe round the initials and margins. Thus the invention of this laſt beautiful art became one means of reſtoring the art of painting, to its proper rank as a Muſe, and of looking for ſupport from other cauſes, than embelliſhments merely mechanical.

And beſt of nutriment, &c. The formation of bread is owing to a ſtoppage by the application of heat, of three incipient fermentations of different kinds, in the farina or flour. This art was brought from Greece to Rome ann. 583 U. C. Pliny in Chaptal's Elem. Chym. Eng. tranſ. V. 3, p. 106.

Or perhaps while melody, &c. Myſteries or ſacred dramas originated among the monks. Wart. V. 2, p. 374. At the revival of claſſical literature, the foreign religious formed dramas, from the claſſical ſymbols and mottoes, derived from the chiefs of the Neapolitan wars‡, and common in England in the 16th cent. (Sydney's works, ed. 10, Lond. fol. 1655, p. 30, 62, 179, 180, &c.) Some Auguſtin monks in

* Whoſe libraries were ſhamefully deſtroyed. Spelm. Hiſt. Sacrilege, p. 291. † A code of proper leſſons for the year. Spelm. Gl. p. 428. ‡ In the latter end of the 15th cent. Dall. Her. Inq. p. 391.

Flanders,

Flanders, repreſented the whole life of that ſaint, in a ſeries of theſe impreſſes. Philoſ. Imag. vel Syllog. Symbol. Meneſtr. Amſt. 1685, p. 355.

APPENDIX.

I. Supplementary Obſervations.

II. Rubricæ Conſtitutionum Angliæ quæ ad rem Monaſticam attinent, ex Provinciali Gulielmi Lyndwood excerptæ.

III. Charta Cœnobii Wygornienſis formam admittendi laicos vel fundatores vel alios in ſocietatis privilegiorum communionem oſtendens.

IV. Fuller's Account of the Offices, Officers, and general Cuſtoms of Abbies, abridged from p. 284 ſeq. of his Church Hiſtory.

V. Improved mode of reference to Lyndwood, Gloſſary, Memorable Periods in Monaſtic Hiſtory previous to to the Diſſolution, Contrarieties of Authors, Errata, &c.

SUPPLEMENTARY OBSERVATIONS.

PAGE 21, l. 2. The mimoſa nilotica and æſchynomené ſeſban. Linn. are the kinds of acacia alluded to. Pinnate or feathery is a botanical term, and for the propriety of the epithet "Neſh" I refer the reader to Gilpin's For. Scen. V. 1, p. 68. P. 27. The ſtone-croſs on the roofs of religious buildings was perhaps ſet up to ſhow an exemption from the power of the feodal lord. See ſtat. 13, E. I. C. 33. Stat. at large p. 108. P. 27, l. 4. Six kinds of bells were common in monaſteries, ſquilla in the refectory, cymbalum in the cloiſter, nola in the choir, nolula or double bell in the horologium (clock-tower*) campana in the belfry, ſignum in the tower, (perhaps the roodſteeple or tower between the tranſepts) different authors however uſe different names. Sp. Gl. p. 118, voc. Campana. As to the ſaints, ſanctus, ſaunce, ſans bell, it was the prieſt's proper bell, and rung at all times when he wiſhed to command the attention of the congregation; for ſays Biſhop Jewell "The prieſt turneth his backe upon his brethren, and ſpeaketh out two words aloud "Pater noſter," and cauſeth the ſanctus bell to play the part of a deacon, to put the people in remembrance that now they muſt pray." Repl. to M. Hard. b. l. fol. 1609, p. 133. P. 32, l. 1. The magnificence of altars may be conceived from the following paſſage in Dev. Vie Mon. V. 2, pp. 435, 6. "Dans un chapitre general de l'annee 1263, il ſe trouve un commandement fait a l'Abbé de Royaumont, d'oſter les peintures, les images, les ſculptures, les colonnes ornées de figures d'Anges, qu'il avoit fait mettre depuis peu a l'entour du grand Autel, &c. Il eſt auſſi defendu aux Abbes de ſe ſervir de tapis de pied lorſq; ils officient." P. 34, Note. Cath. Queen of H. VIII. ſo preſerved unburied in Peterborough Cathedral, is another inſtance. Will. Cath. V. 3, p. 491. P. 35, l. 9. The ſchool-houſe or ſong-ſchole, and treaſury are two apartments which form the ground-floor of the dormitory in Willis's plan of

* Uſed in this ſenſe in Monaſt. V. 3. Add. p. 20. Lel. It. V. 3, p. 117. V. 6, p. 4.

Durh. Abb. V. 1, p. 223. P. 36, l. 4. St. Benedict orders the novices to be harſhly treated, in order to try their fitneſs for their profeſſion. Prædicentur ei (the novice) omnia dura et aſpera, per quæ itur ad Deum. Reg. C. 58. P. 41, l. 6. Among the ſæcular clergy the canonical hours might be ſung at times convenient to the celebrating prieſts, provided that mattins, lauds, prime, and thirds, were ſung before high maſs, about 9 A. M. Lynd. Oxf. ed. p. 236. rubr. This accounts for the different times at which theſe ſervices were performed among the ſæcular canons (modern prebendaries) in Monaſt. V. 3. Ecc. Cath. p. 241, and Ecc. Coll. p. 56. P. 42, l. 1. The place here referred to repreſents abbots, as ſervile courtiers. Lydgate deſcribes his abbot as a *bon-vivant*, and paints him with a brode hat, grete head and belly large and fat. D. of Mach. The Engliſh abbots, ſome inſtances of learning and ingenuity excepted, ſeemed to have little differed from the great feodal laity. Their ſeparate tables, a practice founded on the 56th ch. of the rule of St. Benedict, muſt have been ſupported at a great expence; their halls were very ſumptuous, for the abbat of Oſeney "had a hall more befitting a common ſociety than a private man; the great ſtairs leading up into it were broad enough to contain five or ſix perſons walking up abreaſt." Will. Cath. V. 3, p. 404. The hall of the abbat of St. Peter of Glouceſter (now the biſhop's) ſeems to have been an erection of a ſimilar kind. They had their great officers, as buiſars and chaplains, (Will. Mitr. Abb. Intr. pp. 56, 60) and country reſidences with the addition of parks on the convent eſtates. See an inſtance in Lel. It. V. 8, p. 35. They had alſo (at leaſt the mitred abbats) town habitations, for I remember ſomewhere reading, that at the Tabard in Southwark, whence Chaucer and the pilgrims ſet out for Canterbury, were the lodgings of a certain abbat when he went to London. P. 42 ſeq. All the great obedientiarii in large houſes had ſeparate apartments. Will. Cath. V. 2, p. 624, P. 46, l. 14. Sometimes a doctor prædicans or itinerant doctor in theology of one of the mendicant orders went about preaching to the religious houſes for 6d. a ſermon. Wart. V. 2, p. 106. This ſum or a ſimilar one ſeems to have been no uncommon fee for religious offices; for at a funeral of a Lord Berkeley 31ſt H. VIII. the fees were as follow: "For maſſes the xixth day of Sept.

at

at his death iij s.—for dirige the ſame day ij s.—to the poore in almes the ſame day xiid.—to ..... pall and three children for bearing of torches xiid.—and at dirige on Thurſday 2 prieſts viij d.—and at dirige on Friday 7 prieſts iiij s. viij d.—and five maſſes of the five wounds xx d.—and three maſſes done of the trentall* xii d.—and remaineth more of the trentall ix s.—and offering pence ij s. viij d.—and to the clarke iiij d." MS. Sm. V. 3, p. 558. Maſſes, ſays a marginal note, were always 4d. each. Compare Liber Niger Scaccarii, Vol. 2, p. 598, edit. Hearne, 1774, and Will. Mit. Ab. p. 52. Perhaps one of the itinerant preachers aforeſaid is alluded to in that common bequeſt in old wills: "I woll have a ſermon by a doctor of divinity at the maſſe of requiem." P. 46, note. This ergaſtulum is a ſmall room on the ſide of the chapter in Willis's ground-plan of Durh. Abb. P. 47, l. 1. Twenty-nine of Eſop's fables formed part of a book entitled the Rudimentum Novitiorum, evidently intended for the inſtruction of the novices. Wart. Geſt. Rom. p. lxxv. P. 51, l. 5. St. Benedict preſcribes faſting from Holy-Croſs day (Sept. 14) to Eaſter, and from Pentecoſt to Holy-Croſs day every Wedneſday and Friday. On the faſts preſcribed by the order, the monks were to make but one repaſt at Nones (3 P. M.) and on the church faſts not till the evening collations. Reg. C. 41. St. Auſtin preſcribes during Lent, reading, faſting, and praying, inſtead of manual labour. He adds "Fratres ad vigilias ſurgite maturius, ad tertiam, ad ſextam, ad nonam convenite." Lopez's Epit. V. 2, p. 5. P. 51, l. 6. Since this ſheet was printed, I have ſeen ſome of theſe poſied trenchers of the date of 1589.† They are entirely flat, about ſix inches diameter, circular, with a gobonated border round the margin, containing flouriſhes, &c. the poſies being in the center. They could not have been devoted to the purpoſe mentioned in the Poem. P. 51, l. 9. St. Bened. forbids the eating of the fleſh of quadrupeds (carnium quadrupedum omnino ab omnibus abſtineatur comeſtio. Reg. C. 39.‡) This the monks conſtrued into a permiſſion of eating fiſh, fleſh, fowl. &c. P. 51, l. 11. It is a curious circumſtance, that no drinking cup with a ſtand was allowed in the hall of St. Alb. Abbey. Wart. V. 1, p. 422. P. 52, l. 11. The reading was divided by weeks

* Or month's mind, an office for the dead laſting 30 days, and conſiſting of as many maſſes. † At T. Saunders's, Eſq; Upton-Grove, Gloceſterſhire. ‡ From Saint. Dev. Vie Monaſt.

among the Gilbert. Canons. Monaſt. V. 2, p. 732. (Lector Ebdomadæ præcedentis.) The following verſes mentioned by Athon, Conſt. Othob. Oxf. ed. p. 150, N. f, col. 1, voc. in comeſtione, were a kind of rubric reſpecting Monkiſh dinners.

" Sit timor in dapibus, benedictio, lectio, tempus,
" Sermo brevis, vultus hilaris, pars detur egenis,
" Abſint deliciæ, detractio, crapula, murmur,
" Ebrietas, nimis affectus et hiſtrionatus
" Finitoque cibo reddatur gratia Chriſto."

This hiſtrionatus perhaps alluded to the frequent introduction of jugglers, minſtrels, &c. at their repaſts. P. 57, l. 13. Chaucer in his third book of Fame pretends to have ſeen a tregetour carrying a windmill under a walnut ſhell. P. 59, l. 4. The dormitory of Oſeney was alſo a long room, divided into ſeveral partitions. Will. Cath. V. 3, p. 403. P. 63, l. 8. According to Munſter l. 3. quoted in Hakewill's Apologie, ed. fol. Oxf. 1635, p. 362. No women nor children were admitted to the campfight—the prieſts only attended praying in ſilence. The idea was borrowed from the combat of David and Goliath. Sp. Gl. p. 394. The reader will ſee the miſtake I have made in the Poem. P. 68, l. 2. I have no authority for this ſingular form of excommunication having been *literally* uſed in England, but that robbers were to be publicly excommunicated, ſee Conſt. Peach. A. D. 1279, art. 9. Concil. Reding. and Concil. Lameth, A. D. 1281, C. 11. P. 69, note. Pope Ben. 12 (whoſe conſtitutions from Wilkins's Councils are often quoted in this work) on account of the ignorance of the monks ſubſtituted ſtudy for manual labour, and introduced the univerſity education according to the author of Dev. Vie Monaſt. V. 2, p. 371. P. 69, l. 4. Athon enumerates twelve evils incident to the monaſtic profeſſion: " Prelatus negligens, ſubditus inobediens, juvenis ociofus, ſenex obſtinatus, habitus precioſus, cibus exquiſitus, rumor in clauſtro, lis in capitulo, diſſolutio in choro, irreverentia circa altaria, monachus curialis, monachus cauſidicus." Conſt. Oth. Oxf. ed. p. 144. Note *o*. col. 1, voc. in regula. P. 70, l. 6. Bourſe is a term which has been applied to the Royal Exchange of London. It is not in Johnſon, and I do not know whether it is applicable to other ſimilar edifices. Spelman calls it " a purſe," &c. Gl. p. 113.

Rubricæ

Rubricæ Conſtitutionum Angliæ quæ ad rem Monaſticam attinent, ex Provinciali Gulielmi Lyndwood excerptæ.

L. 3, Tit. 13. *De teſtamentis.* Cap. 2. *Cum viris.* Religioſus in ordine regulari non teſtabitur, nec teſtamento relinquat cum nihil proprium habeat.

Cap. 3. *Religioſa ſinceritas.* Religioſus non permittatur fieri executor teſtamenti*, niſi cum debitâ cautione ſuperioris, ſince qua nec diſtributor legatorum erit, aut anathema ſit.

Tit. 17. *De regularibus et tranſeuntibus ad religionem.* Cap. 1. *Quia verò.* Nemo ante xviii annum monachatum ſine neceſſitate† aut evidenti utilitate‡ profiteatur.

Cap. 2. *Sanctimoniales.* Quicunque in habitu et cœnobio ſeu conventu religioſorum ultra annum probationis vixerit, licet ſolenniter profeſſus non ſit, ipſo facto cenſeatur profeſſus, et in religione permanere cogatur.

Tit. 18. *De voto et voti redemptione.* Cap. 1. *Quia juxta Scripturæ.* Formam profeſſionis, ut melius obſervetur a profitentibus, Epiſcopi bis in anno faciant pronunciari.

Cap. 2. *Præcipimus.* Admoneatur populus non facere vota ſine maturâ deliberatione, nec mulieres ſine maritorum conſenſu et ſacerdotum conſilio.

Tit. 19. *De ſtatu regularium.* Cap. 1. *Ut rectius.* Tam obedientiales quam prælati faciant de rebus monaſterii quater aut ſaltem bis quotannis coram ſuis rationem ad quam de propriis, ſi qua habent, non tenentur prælati (abbates vel priores.)

* The mendicant orders were notorious for getting wills made in their favour. Chauc. Jack Upland.
† Quia ſcilicet monaſterium caret miniſtris inibi Deo ſervituris. p. 202, note c. col. 1. voc. neceſſitas.
‡ Ponderatur utilitas ratione potentiæ (the benefit derived from the connections of monks of noble birth. Fuller's Ch. Hiſt. p. 297) ſcientiæ, vel artificii vel quia ſunt in temporalibus providi. p. 202, col. 1, N. f, voc. utilitas.

Cap.

Cap. 2. *Quia nonnunquam.* Cœnobitæ in uno dormitorio dormiant et in uno refectorio reficiantur, ex communi veſtiantur, neque pro veſtitu pecuniam recipiant, ſed in pios convertatur uſus vetus amictus, dum novum recipiunt.

Cap. 3. *Ad hæc quoniam.* Mulieres et virgines Deo dedicatæ utantur veſtibus pro magnitudine corporis decentibus, non ſericis, nec auro, aut argento ornatis; uno annulo quo conſecratæ ſunt, contentæ. Quæ lex monachis quoque et canonicis regularibus indicitur.

Cap. 4. *Ut ſecundum Canonicas.* Abbates capellanum aut capellanos ſuos ſingulis annis, ſi fieri poteſt, mutent.

Cap. 5. *Inhibemus.* Moniales non recipiant præter epiſcopi ſui aſſenſum cohabitrices. Nulli autem religioſo ſit loquendi nimia libertas, aut egrediendi commeatus, niſi approbatæ vitæ, et id cum conſocio certo die redituro. Superiori autem ſit eorum in aliam domum tranſmittendi poteſtas, ubi conſuetæ ſubjaceant diſciplinæ. Onuſque recipientium per alium ejus loco miſſum, aut per veſtitus aſſignationem ſublevetur.

Cap. 6. *Omnem autem.* Victus, niſi valetudo ſit diſſimilis, ſit correligioſis unus, totuſque apponatur, fragmenta autem quæ ſupererant, tota in eleemoſynam erogentur, nec ſit cuiquam contradicendi jus. Contradicens autem ab officio celebrandi, aut a communione ſuſpendatur. Moniales non veſcantur contra morem in refectorio carnibus, nec quiſquam in aliam domum recipiatur ſine epiſcopi aut ſuperioris approbatione per literas facta. Nec fiet approbatio ultra debitum numerum in onus domus recipientis. Confiteantur autem moniales ab epiſcopo deputatis. Nec alteri pateat ſine rationabile cauſa ad clauſtrum acceſſus.

Cap 7. *Quoniam inter alia.* Religioſi et regulares non indulgeant commeſſationi et compotationi, ſed ſolum ſtatutis horis reficiantur, niſi obtentâ veniâ, aut infirmi ſint, aut in prælatorum obſequio. Qui vero ex juſtâ cauſa ſeorſum commorantur, habeant ſecum pro teſtimonio ad minus duos ſeniores.

Cap. 8. *Sanctimoniales.* Monialis quæ non cogitur mendicare, non ſit ultra tres dies naturales etiam cum ſocia, quantumcumque ſit bonæ famæ, apud parentes aut notos ſuos, niſi urgente neceſſitate aut cauſa legitima cum epiſcopi aſſenſu interveniente.

Tit.

Tit. 20. *De religioſis domibus.* Cap. 1. *Plures invenimus.* Domus quæ per cæremonias ab ordine Sancti Auguſtini alienatæ ſunt, cogantur nihilominus ſalvis cæremoniis capitulo generali intereſſe, aut inter ſe novum conſtituere.

Cap. 2. *Quoniam religionum.* Religioſi novi, qui ſibi domum, hoſpitale aut xenodochium conſtituunt a loci ordinario regulam vivendi accipiant. Anachoritæ non fiant ſine ſpeciali epiſcopi approbatione; nec facti ſæcularibus hoſpitia ſine honeſtâ cauſâ præbeant.

Tit. 29, Cap. 1. *Cum viris religioſis.* Nec monachus nec regularis quicquam eccleſiæ ſuæ ad firmam retineat, nec cuſtodiam prædii aut manerii ad longum tempus ſuſcipiat, nec eccleſiam, in quâ ſibi aliquid juris vindicat, ad firmam capiat.

L. 5, Tit. 2. *De ſimonia.* Cap. 2. *Præterea ſtatuimus.* Nihil pro receptione religioſi expectatur, et ſi ob paupertatem domus (hæc paupertas non poſſet habere locum niſi inter mendicantes. p. 279, col. 2, N. b. voc. veſtire ſeipſum) habitum ſolvere teneatur intrans nihil ultra recipiatur.

Conſt. Card. Othon. Tit. 18. *Ut monachi ab eſu carnium ſe abſtineant.* Cap. *Audivimus.* Monachi ſtatim ut profeſſi ſunt, ab eſu carnium abſtineant, niſi ægrotantes ad infirmitorium deſtinati; nec quiſquam abbas aut prior ſit, niſi ordinem profeſſus. profeſſio autem ſtatuto fiat tempore, tam in ordine Sancti Benedicti quam monachorum regularium et monialium; de cæteris autem ad eorundem ſcribet capitula.

Conſt. Card. Othob. Tit. 38. *De profeſſione novitiorum faciendâ.* Cap. *Sané bonæ.* Omnis utriuſque ſexus, cujus intereſt novitiorum ſuſcipere profeſſionem, niſi eam juxta conſtitutionem legati Othonis Portuenſis, ſtatim elapſo anno probationis, ſuſceperit; aut novitium ſeu novitiam recuſantem exire coegerit infra menſem poſt elapſum annum, nec canonicum habuerit impedimentum, omnibus ſextis feriis in pane et aqua jejunet, donec illum aut illam profiteri coegerit. Nec cuiquam novitio ante profeſſionem committatur officium aut miniſterium.

Tit. 39. *Ut conſtitutiones ſanctorum pontificum legantur.* Cap. *Porro cum.* Juxta conſtitutionem dicti legati jubentis, ut prælati continuo poſt regulam ſcribi faciant conſtitutiones ſummorum pontificum ad morem præcipuè pertinentes, ut ſunt in hoc ſtatuto memoratæ, ſtatuit ut eas ſic ſcriptas magiſter novitiorum ita diligenter ipſos

novitios

novitios eas doceat, ut ferè ediſcant. Et ut prædictæ conſtitutiones quotannis bis, ſcil. in principio adventûs et in quadrageſimâ convocatis monachis in ſingulis capitulis perlegantur.

Tit. 40. *De monachis proprietariis, et aliis religioſis.* Cap. *Quia vero.* Quia ex conſtitutione prædicti legati monacho proprium habere non licet, præcipit omnibus abbatibus ſuperiorem præcipué non habentibus, bis in anno inquiſitionem diligentem ſuper proprietariis facere, et inventos canonicé et ſecundum regularia ſtatuta, punire; quod ſi neglexerint ab adminiſtratione ſint ſuſpenſi.

Tit. 41. *Quod non detur pecunia pro veſtibus.* Cap. *Et quidem.* Religioſam paupertatem profeſſis né detur pecunia pro veſtibus*, ſed veſtes decentes pro religione; qui vero poſthac dederit, ab officio privetur.

Tit. 42. *Quod monachi ſoli non ſtent in maneriis vel eccleſiis.* Cap. *Monachos ſive.* Monachos et cæteros religioſos, qui ſoli ſtant in eccleſiis quas tenent, aut in earum maneriis, revocent prælati in conventum, aut ſocium cogant recipere; aut ſi pauperiores ſint eccleſiæ quam ut duos alant, cogant ſeculari clerico delinquere; aliter ipſi prælati ſuſpendantur ab officio.

Tit. 43. *Quod monachi non dent aliis monachis maneria ad firmam.* Cap. *Ad firmam.* Quicunque monacho eccleſias aut maneria aut aliud ad firmam dederit, luat pœnas a legato conſtitutas et ſextis feriis in pane tantum et aqua per anni ſpatium jejunet.

Tit. 44. *De eſu carnium.* Cap. *Ad hæc.* Prælati monachorum et monialium ſuperiorem non habentes, ſolicité et diligenter inquirant, qui contra regulam ſuam carnes ederint, et inventos rité puniant. Epiſcopi quoque, dum monaſteria ſubjecta viſitant, de eiſdem idem facturi inquirant; aut tam prælati quam epiſcopi id negligentes præter æternæ damnationis acerbitatem ſint, donec id fecerint, ab officio ſuſpenſi.

Tit. 45. *Ne aliqui religioſi utantur in refectorio pretioſoribus vaſis aliis fratribus.* Cap. *Illud quoque.* Nemo religioſorum utatur, tanquam propriis, in refectorio aut alibi pretioſoribus poculis aut vaſis eſcariis quam alii; nec in dormitorio majori apparatu lecti vel ſupellectilis.

Tit. 46. *De infirmis.* Cap. *De infirmis.* Prior vel ſuperior per viſitationem vigilantem infirmis fratribus proſpiciat, ut ab infirmario rité tractentur. In quo ſi de-

* Among which bed-things were included. p. 208, N. d, col. 1, voc. veſtes miniſtret.

fectum

ſectum invenerit ſuperiori denuntiet ab eodem ſupplendum ; alioquin tam abbas negligens quám prior ſuſpendantur ab officio donec ſuo fungantur munere.

Tit. 47. *Quod ſemper in refectorio duæ partes conventus remaneant.* Cap. *Statuimus inſuper.* Abbates aut priores non ſic vocent e refectorio fratres reficiendos ad locum privatum, ut non remaneant illic duæ partes eorum, et in vocandis rationabilem faciant delectum.

Tit. 48. *Quod nulli religioſi vendant vel aſſignent aliis liberationes.* Cap. *Volentes etiam* Prælati monaſteriorum nemini poſthac in gravamen domus ſuæ vendant liberationes ſeu corrodia* ; et ſi cui ad perpetuum vendiderint, aut aſſignaverint, poſt illius vitam non reaſſignent hæredi ſub anathematis pœna.

Tit. 49. *Quod ſervetur antiquus numerus religioſorum.* Cap. *Cæterûm cúm.* In antiquis monaſteriis et eccleſiis cathedralibus ſervetur antiquus Deo ibidem deſervire ſolitorum numerus.†

Tit. 50. *De ratione adminiſtrationis reddenda.* Cap. *De prælatis.* Prælati ſuperiores non habentes, reddant quotannis ſaltem ſemel rationem adminiſtrationis ſuæ coram conventu, aut deputatis ab eo, aliter ab adminiſtratione ſuſpendantur.

Tit. 51. *Quod religioſi non emant vel vendant.* Cap. *Venalium rerum.* Nemo religionem profeſſus implicet ſe venditione aut revenditione quarumcunque rerum nundinis‡ aut alibi ; alioquin tam mercantes quam permittentes ab officio ſint ſuſpenſi, non relaxandi a ſuperiore, donec ſatisfacerent pro offenſa. Quæcunque autem de monachis aut eorum prælatis præcepta ſunt etiam de monialibus, et earum ſuperioribus intelligantur præcepta.

Tit. 52. *Quod moniales a certis locis non exeant.* Cap. *Moniales Deo.* Monialis deo conſecrata virtuti ſtudeat, carnem refrænet, cœleſtia contempletur, terrena deſpiciat, ſæculares et ſæcularia negotia devitet, peccata obrepentia in capitulo purget. Nunquam niſi in publico cum quovis loquatur, præſertim niſi adſit altera monialis, quæ totum præter confeſſionem audiat, nuſquam niſi de ſuperioris commiſſione cum

* It ſhould ſeem from this ſtatute, that the religious were in the habit of raiſing money upon their eſtates.
† Not obſerved. ‡ Monaſteries kept ſeparate ſhops at fairs. Watt. V. 1, p. 289.

aliquo comedat, nec permiſſa niſi cum eo quicum malam famam non incurrat. Quæcunque loca ſuſpecta etiam in clauſtro devitet, et ad non ſuſpecta non ſine commeatu adeat, atque ſeculares niſi ex juſtâ cauſâ et perquam raró accedant. Sed nec illæ quibus ex officio competit viſitare, ſolæ incedant. Abbatiſſæ autem, et quæcunque aliæ monialium præſides non exeant clauſtra, niſi utilitas clauſtrorum aut neceſſitas exigat; nec tunc ſolæ, ſed probatis monialibus ſociatæ, ſine quibus inferiores nequaquam exeant, nec ſine venia ſuperiorum. Sed nec in proceſſionibus quidèm exeant deinceps, ſed domi eas faciant. Quæ omnia prælati,* quorum eſt monaſteria viſitare, ſub obteſtatione divini judicii curent obſervanda.

Tit. 53. *Ut religioſi frequenter confiteantur et frequenter celebrent.* Cap. *Ad hæc.* Religioſi frequenter et completé confiteantur, ut ſic frequenter et digné celebrent qui ſacerdotes ſunt, quocirca prælati eorum inquirant ſingulis menſibus a deputatis ad audiendas confeſſiones. An ſint qui non fuerint confeſſi, et non celebraverint, et tales graviter arguant et ad confitendum ac celebrandum inducant. Nemini vero (quod etiam prius dictum eſt) confeſſionis beneficium denegetur ne in carcere quidem ob quodcunque crimen conſtituto, quod qui fecerit, niſi ad mandatum prælati ſatisfecerit, eccleſiaſtica careat ſepultura.

* The nuns under the juriſdiction of biſhops were leſs confined than others. Sed verum eſt in regno Angliæ pro majori parte, quod moniales quæ reguntur per religioſos ſunt incluſæ. Illæ vero quæ immediate ſubſunt epiſcopo non ſunt incluſæ. Lynd. p. 212, col. 1, Note *p*, voc. cum ſocia.

Charta Cœnobii Wygornienſis, formam admittendi laicos vel fundatores vel alios in ſocietatis beneficiorum communionem oſtendens.

ROBERTUS* permiſſione divina Prior Ecclie Cath' Beate Marie Bygorn'† et ejuſdem loci capitulum dilecto nobis in Xto excellentiſſimo nobili viro Willielmo Marqes Berkeley, comes‡ Mareſcallus de Nottingham, Mareſcallus Angl', et Anne conſorti ſue, Salutem et propter preſentis vite merita gaudia§ pace ſempiterna. Devocionem veſtram quam ob dei reverentiam et eterne felicitatis proviſionem obtinendum erga nos et eccliam noſtram hactenus habuiſtis et habetis in præſenti affectu ſincere caritatis interim conſiderantes, ipſamque ſpiritualium beneficiorum viciſſitudinibus compenſam Xto acceptabili fore credentes, Vos in ſocietatem noſtram et fraternitatem ſpiritualem tenore præſentium acceptamus et quantum in nobis eſt admittimus ad univerſa et ſingula beneficia ac ſuffragia quæ per nos operari dignabitis, clementia Salvatoris plenam vobis participationem omnium meritorum noſtrorum tam in miſſis, horis, orationibus, vigiliis, jejuniis, diſciplinis, hoſpitalitatibus, quam etiam eleemoſynis ac cæteris beneficiis quæ fient in perpetuum in Ecclia noſtra Cathedr' Wygorn' concedendo. Adjicientes inſuper de gratia ſpeciali ut cum obitus veſtri una cum exhibitione præſentium nobis in capitulo noſtro prædicto fuerint intimati pro vobis fiet quod pro fratribus et ſororibus amicis et benefactoribus noſtris fieri conſuevit, et pro anima Johanne nuper uxoris dni Willielmi et pro animabus

* Robertus Multon, electus Prior, Aug. 16, 1449; obiit 1492. Whart. Angl. Sacr. V. 1, p. 550.
† Ita MS. ‡ Lege "Comitis." § Subaudi *in*.

Jacobi domini de Berkeley et Iſabelle uxoris ſue, patris et matris ejuſdem Willi' et pro anima Johannis ffynes patris domine Anne et pro animabus omnium liberorum dni Willielmi Marqes Berkeley et domine Johanne nuper uxoris ſue. Dat. in cap'lo noſtro Wygorn' viceſimo primo die menſis Septemb' anno domini milleſimo c.c.c.c. mo octuageſimo primo.

Ex autographo in Caſtr. de Berkeley.

Fuller's

Fuller's Account of the Offices, Officers, and general Cuſtoms of Abbies, abridged from p. 284 ſeq. of his Church Hiſtory.

THE officers in Abbeys were either ſupreme as the abbot, or obediential as the prior, the ſubprior, the ſecretary, the chamberlain, the cellarer, and ſome mean officers who attended the hali-mote or holy court of this laſt monk. The offices were the gate-houſe with its relative the porter; the refectory, honoured on great ſolemnities with the preſence of the abbot, who had then waſtel bread or ſimnels* provided for him; the locutory or parlour, the oriolium or oriel, for monks to dine in who were ſick, but not ſo badly as to be ſent to the infirmary; the dormitory, lavatorium, or laundry where their cloaths were waſhed; ſcriptorium, library, kitchin, with larder and pantry; the abbey church with its appendages of cloiſters, nave, gradatory or ſteps of the choir, preſbytery or choir (properly ſpeaking the upper end of it) veſtry, vaulta or arched room over the church, ſerving as an extra-dormitory, concameratio or paſſage betwixt the eaſt end of the church and high altar, in order that they might go round the latter in proceſſion, the cerarium or place where the tapers were kept, campanile or ſteeple, polyandrium, church-yard or charnel-houſe. The remaining offices ſtood at a diſtance from the main ſtructure, as the eleemoſynaria or alms-houſe, the ſanctuary, infirmary, ſtables under the care of a ſtallarius or maſter of the horſe, and provendarius. (The horſes, ſays our author, were divided into four ranks, manni or large ſaddle geldings, runcini, runts or ſmall pad-nags,

* There were ſimenilli quotidiani for common days, in which ſalt was uſed, and ſimenilli dominici for Sundays, made of the beſt flour without ſalt. Lib. Nig. Sacc. V. 1, pp. 341, 344.

ſummarii

ſummarii, ſumpter horſes, averii, cart or plough horſes.*) The gaole, vacciſterium or cow-houſe, porcarium or pig-ſtye, &c. All theſe offices were in the ſmaller abbeys but one "fair intire room;" in the greater houſes diſtinct ſtructures with attendant under-offices.

He next proceeds with "ſome general conformities obſerved in all covents," beginning with the canonical hours. The firſt ſervice which he does not diſtinguiſh by name, but evidently that of lauds, he places at two A. M. the ſecond (prime) which he calls matutines, ſix A. M. thirds nine A. M. ſixths twelve, nones three P. M. veſpers ſix P. M. and complin at ſeven P. M. On the firſt ſervice he obſerves, that when the monks who went to bed at eight P. M. had ſlept ſix hours, they came to this ſervice, and might afterwards go to bed again, which was flatly prohibited after prime. He then gives us the following rubrics of the leading rules. Let all at the ſign given (tolling a bell) leave off their work, and repair preſently to prayers. ("This canon was ſo ſtrict, that it provided *ſcriptores literam non integrent*; that writers (a great trade in monaſteries) having begun to frame and flouriſh a text letter, were not to finiſh but to break off in the middle thereof.") Let thoſe who are abſent in public employment be reputed preſent in prayers. Let no monk go alone but always two together. From Eaſter to Whitſunday let them dine alwaies at twelve, and ſup at ſix; at other times faſt on Wedneſdays and Fridays till three (the 12 days of Chriſtmas excepted) and every day in Lent till ſix. Let no monk ſpeak a word in the refectory when at meals, but liſten to the lecturer or reader.† Let the ſeptimarians dine by themſelves after the reſt. (Theſe were weekly officers, as the lecturer, ſervitors at the table, and cook.) Let thoſe abſent on buſineſs obſerve the ſame hour of prayer, and if purpoſing to return at night not eat abroad.

* Immenſe numbers of theſe animals were uſed in old times; for the Berkeley Houſhold Book of the 20th E. III. has this article: in feno et litera pro 15381 equis, viz. pro feno et litera unius equi per diem et noctem 1½d. that is, there were above an hundred per day in the ſtable, and this made up the number that came in a year. MS. Sm. V. 1, p. 269. Abbots rode with ſuch a retinue of them, that Dorpius obſerved to Sir Tho. More, caballis ſtipati Cæſaris triumphos nobis referunt. Tho. More Epiſt. ad Mart. Dorp. annexed to the Moriæ Encom. Eraſm. p. 516. The monks were very ſtudious of keeping their horſes in good condition. Ath. p. 143, col. 2, N. f, voc. poſt regulam. † A cuſtom ſtill preſerved in our Univerſities—the points of reſemblance between colleges and monaſteries may be ſeen in Lel. It. V. 9, p. 122.

(This

(This canon was fruſtrated by the frequent diſpenſations of abbots.) Let the completory be ſolemnly ſung at ſeven o'clock, and when ended a ſtrict ſilence be obſerved, and the monks retire to their beds. Let the monks ſleep ſingly, if poſſible in one room, the young intermixed with the old, their cloaths on, and girt with their girdles, but without their knives by their ſides. Let not the candle in the dormitory go out all night (for fear of ſickneſs.) Let infants (all under fifteen years of age) incapable of excommunication, be corrected with rods. Let the offenders in ſmall faults (coming after grace to dinner, breaking the earthen ewer in which they waſhed their hands, being out of tune in ſetting the pſalm, taking any by the hand (deemed a preface to wantonneſs) receiving letters from or talking with a friend without leave of the abbot) whereof the abbot is ſole judge, be only ſequeſtered from the table. (Such were to eat by themſelves three hours after the reſt, until they had made ſatisfaction.) Let the offenders in greater faults be ſuſpended from table, and prayers. Let none converſe (the keeper excepted) with any excommunicated, under pain of excommunication. Let incorrigible offenders be expelled, and an expelled brother, re-admitted* on promiſe of his amendment, be ſet laſt in rank. Let every monk have two coats and two cowls, (for exchange whilſt one was waſhed) a table-book, knife, needle, handkerchief (which they wore on their left ſides) a mat, blanket, rug, and pillow. (" No down, feathers nor flocks uſed by them, yea no linen worn on their bodies; the abbot alſo every Saturday was to viſit their beds, to ſee if they had not ſhuffled in ſome ſofter matter, or purloyned ſome progge for themſelves.") Let the abbot be choſen by the merits of his life and learning. Let him never dine alone, and when gueſts are wanting call ſome brethren up to his table. (His gueſts conſiſted of convivæ, neighbours, hoſpites, ſtrangers, but not foreigners, peregrini, pilgrims from diſtant countries, and mendici, beggars relieved at the gate.) Let the cellarer be a diſcreet man, to give all their meat in due ſeaſon; (but they were not always theſe diſcreet men, for our author tells us, that they were " brave blades much affecting ſæcular gallantry, and uſed to ſwagger with their ſwords by their ſides like lay-gentlemen.") Let none be excuſed from the office of cook, but

* Which he could not be after a third expulſion. Ath. p. 142, col. 2, N. h. voc. Monaſterium exierit, &c.

take

take his turn in his week, (the abbot and cellarer excepted) but "our Engliſh abbies had afterwards cooks, and under-cooks of lay-perſons able to pleaſe the palate of Apitius himſelf." Let the cook each Saturday when he goeth out of his office, leave the linen and veſſels clean and ſound to his ſucceſſors. Let the porter be a grave perſon to diſcharge his truſt with diſcretion. "In liſtening to no ſæcular news, and (if caſually hearing it) not to report it again; in carrying the keyes every night to the abbot, and letting none in or out without his permiſſion."

This account of the "General Conformities obſerved in all Covents," Fuller took from a book called the Concordia Regularium, printed A. D. 1638, and Owen has copied him in the art. Benedictine, in his Dictionary of Arts and Sciences.

The Author has here ſubjoined a better mode of reference to Lyndwood's Provincial, than that adopted in the Preliminary Diſſertation and Poem. The Oxford edition will be alone here referred to.

IN p. 4, ref. 5, to Conſt. Othob. p. 150, add note *i*, col. 2, voc. quorum. In p. 5, ref. 1, to p. 211 add note *p*, col. 2, voc. miſericordia. In p. 5, ref. 1, to p. 212 add rubric. In p. 5, ref. 3, to Conſt. Othob. p. 52, add col. 1, note *c*, voc. capitulo generali. In p. 6, ref. 1, to p. 212 add rubric. In p. 6, ref. 2, Conſt. Othob. p. 154, obſerve that the rubric and notes here quoted begin in p. 153. In p. 6, ref. 4, p. 202, add note *g*, col. 2, voc. velandas. In p. 6, ref. 5, to p. 206 add rubric and note *o*, col. 1, voc. annulum. In p. 7, ref. 1, for Lyndw. p. 151, read Athon. Conſt. Othob. p. 151, col. 2, note *x*, voc. deſidia. In p. 7, ref. 3, 5, 9, 11, to p. 227, add col. 1, note *a*, voc. nocturnum, and note *b*, voc. diurnum. In p. 7, ref. 6, to p. 210 add note *e*, col. 1, voc. corporis Chriſti. In p. 9, ref. 1, p. 209, obſerve that the note begins in p. 208, col. 2, note *p*, voc. viderit expedire. The words corroborating the text are, quia ipſe abbas non debet eſſe ſine hoſpitibus ſecundum regulam. From this long note we learn, that ſwans, geeſe, peacocks, partridges, pheaſants, aliique ejuſmodi, by a purpoſed evaſion of the rule of St. Benedict, which forbids the fleſh of *quadrupeds*, were introduced into the refectory. In p. 9, ref. 9, to Conſt. Othob. p. 67, add rubric, (and ſtat. 35 Edw. 1. C. 1, in ſtat. at large, ed. Hawkins, V. 1, p. 157.) In p. 10, ref. 7, to Lynd. de cuſt. Euch. add 247 rubric. In p. 10, ref. 8, to Id. de celeb. Miſs. add p. 231 rubric. In p. 11, ref. to Lynd. p. 342, add col. 2, note *c*, voc. extra velum. In p. 11, for Par. ed. fol. 136, read Oxf. ed. p. 249, col. 1, note *l*, voc. altaribus, and note *m*, voc. loco reliquiarum. In p. 12, ref. 1, to p. 206, add col. 1, note *r*, voc. diſciplinæ. In p. 12, ref. 8, to p. 209 add col. 1, note *b*, voc. egentibus. In p. 12, ref. 9, for Par. ed. fol. 153, read Oxf. ed. p. 283, col. 1, note *f*, voc. pueros, and

note *g*, voc. alios. In p. 15, ref. 1, 2, to p. 208 add note *p*, col. 2, voc. viderit expedire. In p. 15, ref. 3, for p. 147, read Conſt. Othob. p. 147, rub. to p. 211 add rubric. In p. 32, note * for Lynd. de celeb. Miſs. Par. ed. fol. 138, read Oxf. ed. pp. 235, 236, rubr. tit. linteamina. In p. 36, to Conſt. Othob. p. 144, add col. 1, note *m*, voc. magiſtri novitiorum. In p. 46, for Lynd. Par. ed. fol. 71, read Conſt. Othob. Oxf. ed. p. 142, col. 2, note *h*, voc. monaſterium exierit, &c. In p. 59, note † to Lyndw. Oxf. ed. p. 205, add rubric.

GLOSSARY.

MAESES. See Bail. Diction. In the act of diſſolution it is *Meaſes.* Idem quod meſſuagium. Spelm. Ædes cui adjuncta certa agri portio. Du Cange. *Surveled*, not in Junius or Skinner, but perhaps derived from *Servelleria*, caſſidis ſpecies, quæ ſuperiorem capitis partem operit. In Italian cervelleria, in French cervelliere. Cervellerium, Idem. Du Cange. *Sac, ſoc*, a court and juriſdiction. *Toll*, a tax paid for paſſage, buying and ſelling, &c. or an exemption from it. *Theam*, a right to the perſons, &c. of villains. *Infangthefe*, cognizance of theſts. Spelm. in verb. Compare Hoveden, p. 605. *Corrodies*, a conradendo, from eating together. Full. Ch. H. p. 326. *Tridivium*, grammar, logic, rhet. *Quadrivium*, arithm. muſ. geom. aſtron. Lynd. loc. cit. P. 13, l. 10. *Granges*, a grana gerendo, Full. Ch. H. 286. *Hame*, a manor within the manor of Berkeley. *Prior clauſtralis*, ſo diſtinguiſhed from *Prior conventualis*, a head of a houſe. Lynd. 210, col. 1, N. *o*, voc. obſerv. In monaſteriis creatus erat prior clauſtri, qui fratres aut legentes aut colloquentes obſervaret. Concord. Regul. p. 808. *Antiphonar*, a choral ſervice conſiſting principally of alternate chanting. Spelm. in verb. *Ergaſtulum*, a priſon, locus carceroſus of Athon, locus arctioris regulæ, Concil. Later. apud Dev. Vié Monaſt. V. 2, p. 49. *Court of augmentations*, the court inſtituted at the diſſolution for the ſettlement of monaſtic affairs. Full. p. 348. Many of the grants of this court may be ſeen in MSS. B. Bodl. Rawlinſon, No. 1290.

Comfits

Comfits, ſweetmeats, preſerves (Johnſ.) Chatterton ſpeaks of the comfrey plant as a favourite diſh. Rowl. Poems, ed. 8vo, 3d. p. 3. *Marmelot*, perhaps marmalade. *Wafers*, cakes, Johnſ. *Comendations*, a ceremony in imitation of the diptichs (folded tables, out of which the names of patriarchs, martyrs, &c. were recited at the altar) of the ancient church. The form, too long to tranſcribe, may be ſeen in Man. Eccl. Sariſb. fol. cxxix. *Channon* with an *h*, ſo diſtinguiſhed from a ſæcular canon (modern prebendary) Full. p. 286. Chauc. Plowm. tale. *Myche*—unam biſam michiam—unam ſalam michiam—Regiſt. Oſeney apud Lib. Nig. Scacc. V. 2, p. 654. Biſa michia, a corruption of manchet derived from manger to eat, ſignified a brown loaf; ſala michia (from ſala a hall, whence ſaloon) a loaf of a purer kind, but not ſo pure as the panis dominicus. Id. 655. *Hoſtries*—hoſpitia—inns—and ſo alſo the town reſidences of the great in the middle ages were called—in hoſpitio epiſcopi Sarum in Flete-ſtrete—in Holborne ad hoſpitium Domini Epiſcopi Elyenſis—Will. Wyrceſt. in ann. 1465—the Abbot of Battaile's inn—Stowe's Lond. p. 459. This term well accorded with ancient cuſtoms: for, ſays Mr. Smythe, Lords uſed to make progreſſes from one manor to another, ſtopping at each of them one or two nights, and ſoe back to their ſtandinge houſe, where their wives and family remained. At Lent they uſed to goe where there was a convenience of fiſh. V. 1, p. 144. In the ſame manner the court was perpetually moving from place to place. Wart. V. 3, p. 34. *Kercheve*, " the coverchief, or as it is often contractedly written kerchef, &c." Strutt, in the habits of the Anglo-Saxons, pt. 1, p. 20. A hood or head-dreſs. Junius in verb. *Mitred Abbots*, Abbots with epiſcopal juriſdiction. Spelm. in verb. *Mitred parliamentary Abbots*, Abbots who added to this privilege a ſeat in Parliament. Id.* *Monks' cells*. This term, except in *orders eremite*, is proper only to monaſteries in early periods. Monaſterium perluſtrans ſingulorum caſas ac lectos inſpexi. Domunculæ quæ ad orandum vel legendum factæ erant. Beda, L. 4, C. 25, p. 338, ed. Weelock.

* Abbots' mitres ſomewhat differed from thoſe of biſhops, and they carried their croſiers in their *right* hands. Pref. Not. Monaſt. p. xxv.

Memorable periods in Monaſtic Hiſtory, previous to the Diſſolution.

1. MONASTERIES flouriſhed in learning and the arts till the irruption of the Danes, who diſperſed the Monks. Wart. Diſſ. Intr. Learn. Europe. "The monaſtic orders likewiſe in that age ſerved God, &c." Weever Diſc. on Fun. Mon. p. lxiv. ed. 4to, 1767. "In magna erat veneratione tempore illo religionis habitus, &c." Beda, L. 3, C. 26, p. 243, ed. Weelock. After the Daniſh invaſion the ſcene is thus: Monaſtica vita *deſerta*. Aſſer Menev. p. 29. In quo monaſterio *diverſi generis* monachos *undique* congregavit (Aluredus) Id. id. About A. D. 1000, Monachi *unius hominis* conſtitutiones tenent *ſancti* videlicet *Bened.* Archaion. Lambard. p. 135, ed. Weelock. In A. D. 1008, Monachus *qui non habet monaſterium, &c.* is bound to obſerve his purity, the monkiſh tonſure, and to ſerve God as well as he can. Leges Æthelredi apud Wilkins in p. 107. Nulla uſpiam monaſteria per ducentos annos reædificabantur. Hoveden p. 455.

2. In the 10th cent. Dunſtan began a reſtoration of the decayed inſtitution by ejecting the married clergy from the cathedrals and placing monks inſtead. Spelman ſays, "Ordo clericalis plurimum eâ tempeſtate erat corruptus, et canonici cum preſbyteris voluptatibus carnis plus æquo inſerviebant quod malum Dunſtanus corrigere cupiens," in Concil. V. 1, p. 482. Lond. ed. 1639. Defuncto tamen Edgaro Clerici quondam ab eccleſia expulſi rediviva prœlia ſuſcitarunt. W. Malm. L. 11, C. 9. p. 61. (de Geſt.)

3. At the conqueſt W. I. converted the tenures of monaſteries, before held in free alms and ſubject only to contributions for the King's expeditions, the building and repairs of caſtles and bridges, into baronies, knight's fees, &c. A barony conſiſted of 13 knight's fees, and a knight's fee of 640 acres*; but in the reign of

* Quamvis autem quid fuerit *feodum militare* exploratiſſimum habeamus, (acras namque c.c.c.c.c.c.x.l. complectebatur, &c.) Hearne in Lib. Nig. Scacc. Tit. Salopeſcire.

H. II. every tenure *in capite* of the King was accounted a barony, and this was the caſe with the 26 abbots who ſat in Parliament.*

4. In the 12th century monaſteries began to decline through the abolition of their excluſive right of inſtruction and the better cultivation of learning in other places.†

5. In A. D. 1221 the begging orders were introduced into England, who by their ſuperior learning and popularity conſiderably injured the monaſtic reputation. Park. Antiq. Brit. p. 211.

6. In the 7th Ed. I. the ſtatute of mortmain was enacted, forbidding religious perſons to enter into the fees of others without leave of the chief lord. To evade this law the religious obtained penſions, exemptions from tythes, and the advowſons of livings, the great tythes of which they impropriated.‡ The 18th Conſt. Concil. Weſt. A.D. 1102, apud Holinſhed, p. 30, is an inſtance of impropriation earlier than the paſſing the ſtatute of mortmain.

* Spelm. in Baroniis, Baro pro Magnate Eccleſiaſtico, and Abbat. Mitr. Full. Ch. Hiſt. 292. And this was the reaſon why the Biſhop of Sodor and Man was never called to Parliament, that Prelate holding his tenure immediately from the Earl of Darby, not from the King.

† Wart. Diſſ. Intr. Learn. Eur.

‡ The reaſon of this ſtatute being paſſed is thus given by Fuller, cent. 13, p. 77: "The alienation of lands in mortmaine ſettled on monaſteries (which as corporations neither married nor died) afforded neither wards, marriages, reliefs, nor knight's ſervice, for the defence of the realm." This is *partially* true. Wardſhip, originating among the Goths and Lombards, (Spelm. Hiſt. Sacrilege, p. 232) was when the heir of a deceaſed feudatory being under age, the lord took poſſeſſion of his property, to regain which, (if a male at 21 years of age, if a female at 14) he paid to the lord a certain ſum of money called a *relief*. Hearne in N. L. Scacc. tit. Sutfolc. It appears from MS. Smythe, that *Wardſhips* were often bought and ſold, and that the ceremony of *Knighthood* avoided it. Maurice, ſon of Maurice the 4th lord of Berkeley of that name, was knighted at ſeven years old for that purpoſe. V. 2, p. 316. Monaſteries could not of courſe be liable to *Wardſhip*. As to *Marriages*, perhaps by them Fuller means a ſum paid to the lord on the marriage of the feudatory. See Spelm. voc. Chevagium. If he means the common aid of contributing a ſum towards the portion of the lord's eldeſt daughter, this, with ſending men to his banner in time of war, the furniſhing of a ſum for the accoutrement of his eldeſt ſon when knighted*, and a right to corrodies for his decayed ſervants, is among the privileges mentioned by Fuller, b. 6, p. 326, as reſerved by founders. As to both this aid and knight's ſervice being rendered to the King by monaſteries, ſee the black book of the Exchequer, paſſim. The fact was, that the King's loſs was in the *Eſcheats*, (lapſes of property through the failure of heirs into the hands of the chief lord); but there is an inſtance of theſe having been claimed on the demiſe of an abbot. M. Paris, p. 1065. Yet *meſt* lands were held as in p. 3. Chart. in Dugd.

* Tandem igitur (Weſtm. 1 Ca. 25, 3 Ed 1) cautum fuit in beneficium vaſſalli, ut nullum non præceretur ad filium militem faciendum ante ætatem 15 annor. nec ad maritandam filiam ſi non ſeptennis eſſet, nec tunc quidem plus quam 20 ſol. de feog. feod. millit. tantundemque e ſingulis 20 libratis (libræta autem conſtituit ex acr — ſortan incerta fuit ſecundum fol. fertilit. vel ſterilit N. L. Sc v. Sumerſet, as much as was worth 20s: yearly. Blount. de antiq ten. p. 60.) terræ colonicæ quam Soccagium (ſervitium aratri ex Soc, *aratrum*) vocant. Spelm. Gl. voc. auxilium.

7. About

7. About A. D. 1330 the conſtitutions of Ben. XII. for the Benedictines introduced the cultivation of literature* and the univerſity education, and perhaps from this period we may date the origin of theological lectures and diſputations being held in the larger abbeys.

8. In the 14th cent. Wickliffe began to write, and both monks and friers declined rapidly in general eſtimation. Harpsfield, p. 687.

9. In the reign of H. V. the alien priories were diſſolved.

* Charlemagne before attempted to introduce learning. Pſallendi atque legendi diſciplinam diligentiſſimé emendavit. Eginhartus, p. 31. Nullus ..... niſi legere ſciens et cantare chorum ejus auſus eſt introire. Monach. Sangollenſis, L. 1, § 7. P. Steph. ſent him 12 learned religious to inſtruct the others. § 10. See alſo Anſegiſus Abb. et Ben. Levit. p. 905. Append. prim. Tit. 1, 2.

CONTRARIETIES OF AUTHORS.

MATTINS, a *ſeparate ſervice* from Lauds. Brev. Rom. Antw. Matutini. Vigiliæ nocturnæ. Du Freſne—Du Cange. Vigiliæ nocturnæ et matutinæ laudes. Concord. Regul. p. 321. Vigiliarum et laudum. Monaſt. V. 2, p. 741. Mattins and Lauds the *ſame ſervice.* " Mattyns or Laudes which is all one, Matyns which wee call the Laudes, Matyns or Lauds which is all oon upon the Sonday." Biſhop Fox's R. of St. Ben. b. l. 1516, C. 8, ſeq. (a laudibus quæ matutini dicuntur) Turrecremata, p. 180. Circa horam dicendi nocturnos cum laudibus poſtquam *ſimul recitari cæperunt, nihil ab eccleſia certum,* &c. Durant de rit. Eccl. L. 3, C. 6. ed. Rom. 1591. The Benedictines, at leaſt between Novemb. and Eaſter, always celebrated this ſervice at 2 A. M. as obſerved by Fuller. Reg. C. 8. MSS. B. Bodl. Bodley, No. 39, fol. 12. *Lucernarium,* the laſt of the hours in St. Auſtin's arrangement. Lucernalis vero hora dicitur, quód tum lucernas accendi ſolebant; deinde veſpertinum officium lucernarium appellatur. Durant, L. 3, C. 11, p. 316. *Time of dining.* " Monks by their old conſtitution were not to eat till they had

had ſaid thoſe prayers which were intended for that hour, (Nones, 3 P. M.) but they afterwards eluded this by ſaying thoſe prayers at midday." Johnſ. on Laod. Can. 18. By the rules they dined—from Eaſt. to Whitſ. and all ſummer (except. Wedn. and Frid. when they faſted till 3) at 12 at noon—from Sept. 14 to Shrove-Tueſday at 3 P. M.—on the Church-faſts and in Lent they faſted till 6. Thus Full. and ſup. obſerv. to p. 51, l. 5, ut ſup. and Concord. Reg. p. 741. Preferring *cuſtoms* to *ſtatutes* where I could obtain them, I have followed Johnſ. perhaps wrongly, for Hearne obſerves, ſtatuta ex maximâ parte obſervaſſe (monachos) non eſt, quod dubites. In W. Wyrceſt. ſub. ann. 1432.

Addenda to Fuller's general conformities. Seniors called the junior monks brethren; the juniors called the ſeniors nonnos*; the abbat domnus or pater. The monks uſed no oath; only Crede mihi, or plané, or certé. The phraſe of ſalutation was benedicite. They roſe from their ſeats when a ſenior paſſed—they uſed the expreſſion our (*noſter*) to every thing but their *faults*, then *meus* or *my*—upon loſing or breaking any thing in the refectory, kitchen, &c. they held up the broken thing in their hands, and lay proſtrate on the ground. When a brother was ſick, he told his diſeaſe to the chapter, and after the benedicite retired to the infirmary. (This laſt is an addition of K. Edgar to St. Ben. Rule, C. 36.) MSS. B. Bodl. Archiv. copied by Selden himſelf from MS. Cott. Tiberius, A. 3. A *Benedictine Monk* was thus to be profeſſed. At his firſt admiſſion into the ſociety, a ſenior attended him, *aptus ad lucrandas animas.* After two months the rule was read to him—after ſix months had elapſed again—after four more again—on the day of profeſſion, he laid a writing of his intention of taking the vows, inſcribed " ad nomen ſanctorum quorum reliquiæ ibi ſunt et abbatis præſentis" upon the altar, and afterwards proſtrated himſelf at the feet of the brethren, requeſting their prayers.† Turrecremata, p. 28, 256. Reg. C. 56. Concord. Regul. p. 934. Reg. C. 65.

* Vocem Egyptiacam quidam putant, alii ex dominus effictam Salmaſius; parum conſulté ex μειος, Fletwodus in ſyllogé vet. inſcript. p. 386, a νεννος avunculus, aut νατνη matertera. Italis etiammum nonno avus dicitur pater patris vel pater matris atque etiam pater mariti ut avia la nonna. Du Cange.

† I much doubt whether this rule was obſerved, never having heard of the exiſtence of ſuch a writing as the above.

THE END.

LITERARY OBLIGATIONS.

For the references to Beverege, Archdall, Tanner, p 1, 19, (it ſhould be 29) *Spelman's* Councils, Dion. Exig. and Juſtell. Bibl. the Author is indebted to the Rev. G. W Hall, Pemb. Coll. Oxford—for Du Cange's definitions of Meaſe and Servelleria, to the Rev. H. Wintle, Ditto—and for that to Hoſpinian, to the Rev. G. Hornidge, of Gloceſter.

The reader will obſerve, that the rule of St. Benedict, though not particularly quoted, is adhered to all along, as being the great rule of Monachiſm in the Weſt.

ERRATA, CORRIGENDA, &c.

P. 3. l. 11. For *tumbrel's* read tumbiel.
P. 6, l. 20 Yards and gardens. Athon's words are Intra ſepes, i. e. bayas vel. vineas, &c.
P. 6, l. 22. Read "The veil of ordination *which* was *formerly* conferred, &c."
P. 7, l. 10. For *three* read two. Ref. 6. For the firſt Sunday read "at leaſt on the firſt Sunday." Ref. 11. For *paſſim* read A. D. 1326.
P. 13, ref. 3. For Dugd. paſſ. read rules in the Monaſticon.
P. 15, l. 9. The common food of hoſpitals. Lyndwood's words are, depiſcibus ſalitis et duris, qualis eſt fungia et aliis conſimilibus de quibus ut communiter vivunt *Hoſpitales.*
P. 19, l. 1. For *Englantine* read Eglantine.
P. 23, l. 6. For *above* read within.
P. 49, l. 2 The ſtatute orders the horſes to be rendered deſpecti et deformes by ceremonies nearly ſimilar to thoſe of nicking, cropping, and hogging (Curtentur etiam et circumtondeantur caudæ colli et comæ.) I had not then noted the paſſage of Athon, cited above, which mentions the monks keeping their horſes in good condition.
P. 51, l. 5. For *if* read did. To note † add "on the Church Faſts and in Lent."
P. 52, l. 7. For *great ones* read chieftains.
P. 53. To Moriæ Encom. &c. add, cum Gerardi Liſtrii comment. 12mo. Leyd. 1648.
P. 69, l. 10. For *bounded* read narrow. Note ‡ For *ſanctuary or fridſtoll*, read the privilege of a ſanctuary or a fridſtoll.
P. 70, note † For A. D. 1529, read 1536. For Godw. Ann. p. 65, read p. 86.
P. 73, note ‡. For *it owed its origin*, read Gothic architecture owed its origin.

P. 34. l. 3. For *Beadſmen* read Beadſmen.
P. 40. l. 1. For *flitting* read rejoicing.
P. 42. N. * For *viderit* read vident.
P. 77. l. 12. For *Pihloſophy* read Philoſophy.
P. 79. l. 8. For *trowing* read ſtrewing.
P. 104 l. 9. For *Regularium* read Regularum.
P. 111. l. 18. After Archiv. inſert Seld D. 52. (No Pages) the part quoted is intitled D. Bened. Regul. interlin. (Sax. and Lat.) therefore a proper appendage to Fuller's Account profeſſed to be compiled from Authors preceding or contemporary with Dunſtan.
Append. P. 2. *Diff.* P. 17 * l. 16. Before "*moſt churches*" inſert p. 11. l. 2. In p. 18 * Ref. 2. and 3. are miſplaced. For *Lel. It.* read Monaſt. V. 3. Addit. p. 34.

Moſt of theſe Errata proceed through alterations, additions, &c. made to the proof-ſheet, and the inability of the Author to attend the preſs perſonally on account of the duties of his Curacy.

SUBSCRIBERS.

A

AILESBURY Rt. Hon. the Earl of, Tottenham Park, Wilts
Arden Rt. Hon. Lady, Admiralty, London
Auſtin Major, Wotton-Underedge, Gloceſterſhire
Auſtin Iſaac, Eſq; Ditto
Auſtin Humphry, Eſq; Ditto
Adey Charles Eſq; Ditto
Adams Rev. William, M. A. Fellow of Pembroke Coll. Oxford
Aſkew John Eſq; Univerſity Coll. Ditto
Arnold Mr. Frith-ſtreet, Soho, London
Arnold Mrs. Ditto
Atkinſon Mr. Saliſbury
A. B. by Richard Wetherell, Eſq; Univerſity Coll. Oxford, 4 copies

B

Berkeley Rt. Hon. the Earl of, Berkeley Caſtle, Gloceſterſhire
Berkeley Fitzharding, Eſq; Ditto
Berkeley Frederic, Eſq; Ditto
Berkeley Hon. George, M P.
Bathurſt Rt. Hon. Earl, Cirenceſter, Gloceſterſhire
Bathurſt Rt. Hon. Counteſs, Ditto
Boevey Sir Thomas Crawley, Bart. Flaxley Abbey, Ditto
Benſon Rev. John, D. D. Prebendary of Canterbury
Beach Michael Hicks, Eſq; M. P. Williamſtrip Park, Ditto
Beach Mrs. Ditto
Burges Sir John Smith, Bart. Havering Bower, Eſſex
Burges Lady, Ditto
Bramſton Wither, Eſq; Oakley Hall, Hants
Beddoes Thomas, M D. Briſtol
Burland Morris, M. D. Wotton-Underedge, Gloceſterſhire
Bayly Mr. Ditto
Boodle Edward, Eſq; Lower Brook-ſtreet, London
Baxter —— Eſq; Grays Inn, Ditto
Burrell William, Eſq; Univerſity Coll. Oxford
Burrell Henry, Eſq; Ditto
Bithurne Rev. George, B. A. Ditto
Blatch —— Eſq; Magdalen College, Ditto
Bigge —— Eſq; Ch. Ch. Ditto
Black Mrs. Berkeley, Gloceſterſhire
Bourke E. F. Eſq; Woodend Houſe, Ditto
Brooke Mrs. Henbury, Ditto
Brooke Miſs M. Ditto
Burgh Henry, Eſq, Stroud, Ditto
Barker Mrs T. Awre, Ditto
Bliſs Mrs. Chipping Sodbury, Ditto
Bayntun Rev. Andrew, M. A. Pem. Coll. Oxford
Bennion Mr. Surgeon, Gloceſter Volunteers
Blackwell Archer, Eſq; Chalford, Gloceſterſhire, 2 copies
Blackwell Mr. Durſley, Ditto
Berwick Thomas, Eſq; Frampton, Ditto

Benſon Rev. Martin, M. A. Rector of Mertham, Surry
Benſon Mrs.
Beard Thomas, Eſq; Leonard-Stanley, Glocesterſhire
Brock Mrs. Much Eaſton, Eſſex
Boughton Rev. William, M. A. Vicar of Blockley, Worceſterſhire
Buſh A. Eſq;
Broughton C. R. Eſq;
Briſcoe C. Eſq;
Buckle Mr. Chepſtow, Monmouthſhire
Baily Miſs M. Ditto
Beavan Rev. Samuel, Hereford
Beavan Rev. Henry, Whitton, Radnorſhire
Bunn Thomas, Eſq; Froome, Somerſetſhire
Bunn Miſs, Ditto
Bunn Miſs A. Ditto
Burton Rev. James, D. D. Canon of Chriſt Church, Oxford
Baily Robert, jun. Eſq; Thatcham, Berks

C

Collet Rev. Henry, M. A. Tewkeſbury, Glocesterſhire, 2 copies
Clutterbuck Rev. Lewis, Rector of Ozleworth, Ditto
Colebourne Rev. Joſeph, M. A. Ditto
Cheſton Rev. Joſeph, M. A. Glocester
Chivers Rev. T.
Coates Rev. R. Trotman, M. A. Fellow of C. C. C. Oxford
Cockle Rev. —— B. A. Fell. of Magdalen Coll. Ditto
Cholmeley —— Eſq; B. A. Ditto
Cholmeley —— jun. Eſq; B. A. Ditto
Cooke —— Eſq; Ditto
Clarke —— Eſq; Ditto
Careleſs —— Eſq; Univerſity Coll. Ditto
Cliffe Allen, Eſq; Pem. Coll. Ditto
Cox Rev. George, L. L. B. Ditto
Carent Mrs. Saliſbury
Cropper Mr. Edward, Queen's-ſquare, Briſtol
Craddock Mrs. Elizabeth, Enfield, Middleſex
Carr Mr. Robert, Chepſtow, Monmouthſhire
Cholwick J. B. Eſq; Farringdon-Houſe, Devon
Curtis John, Eſq; London
Court David, Eſq; Ditto
Calvert Felix, Eſq; Ditto
Calvert Robert, Eſq; Thames-ſtreet, Ditto
Calvert Charles, Eſq; Ditto
Cruſe Miſs, Amberley Caſtle, Suſſex
Cripps Joſeph, Eſq; Cirenceſter, Glocesterſhire
Cooper R. B. Eſq; Durſley, Ditto
Cooper Mrs. Ditto
Cooke Henry, Eſq; Lodgemore, Ditto
Cooke Richard, Eſq;
Cooke Miſs
Croome Mr. Breadſtone, Ditto
Croome Mr. Berkeley, Ditto
Clutterbuck Mr. Edmund, Holcomb, Ditto
Chance W. Eſq; Ebley, Ditto
Coley Mr. W. Glocester
Coles Mr. J. Ditto
Collier Rev. Richard, B. A. Blockley, Worceſterſhire
Curtis Rev. J. B. D. Fellow of Mag. Coll. Oxford
Carey Rev. Nicholas, B. A. Fellow of Pem. Coll. Ditto
Couchman Mrs. St. Mich. Hill, Briſtol

D

Ducie Rt. Hon. Lord, Tortworth Court, Glocesterſhire
Dobbs Mr. Newnham, Ditto, two copies
Dobbs Mr. Michael, Blakeney, Ditto
Draper Rev. Edward, Rector of Leckhampton, Ditto
Day Mr. Jeremiah, Horſley, Ditto, three copies
Day Mrs. D. Ditto
Dimock Nathaniel, Eſq; Stonehouſe, Ditto
Dimock John, Eſq; Univerſity Coll. Oxford, three copies
Dimock Mrs. N. Stonehouſe, Glocesterſhire
Dimock Mr. Ditto, two copies
Deniſon Rev. R. M. A. Nettleton, Wilts
Duddell Rev. John, M. A. Fellow of Pem. Coll. Oxford

Darrell

Darrell —— Eſq; C. C. C. Ditto
Doyle —— Eſq; Magdalen College, Ditto
Dyer Henry, Eſq; Wotton-Underedge, Gloceſterſhire
Danvers Captain, Ditto
Daubeny Rev. Andrew, M. A. Briſtol
Daubeny Rev. James, Stratton, Gloceſterſhire
Dorney Miſs, Bencomb, Ditto
Dyer Mr. Nailſworth, Ditto
Dorrien George, Eſq; London
Dobſon Dr. Cloſe, Saliſbury
Downing Mr. Homerton, Middleſex
Davies Rev. Henry, M. A. Arlingham, Gloceſterſhire
Davies Rev. Richard, Vicar of Tetbury, Ditto, three copies
Davies Rev. William, Rector of Eaſtington, Ditto, three copies
Davies Mrs. Ditto
Davies Miſs, Newhouſe, Hereſordſhire
Davies Mrs. Rolls Court, Gloceſterſhire
Davies Mr. Robert, Shoreditch, London
Davies Mr. Robert, Eaſtington, Gloceſterſhire
Davies Rev. William, M. A. Magdalen Coll. Oxford, three copies
Davis Mr. Chepſtow, Monmouthſhire
Dwyer E. Eſq; B. A. Pemb. Coll. Oxford
Deverell Mrs. Mary, Nailſworth, Gloceſterſh.
Day Miſs, St. Mich. Hill, Briſtol

E

Ely the Hon. and Rt. Rev. the Lord Biſhop of
Eden Rev. Thomas, Whitehall, near Briſtol
Evans Rev. D. Queen-Anne-ſtreet, London
Evans Rev. Arthur, Gloceſter
Evans Charles, Eſq; Highgrove, Gloceſterſhire
Evans Miſs, Horſley, Ditto
Evans Mr. John, Chepſtow, Monmouthſhire
Earle Mr. Surgeon, Frampton, Gloceſterſhire

F

Folks Lady, Hillingdon Hall, Suffolk
Fryer William, Eſq; Eaſtington, Gloceſterſhire, two copies
Fryer Mrs. Ditto
Fendall William, Eſq; Matſon, Ditto
Fendall Mrs. Ditto
Fryer Rev. William, Newnham, Ditto
Foſter —— Eſq; B. A. Lincoln Coll. Oxford
Fiſher Mrs. London
Felton Mr. W. B. Homerton, Middleſex
Felton Mr. John, Ditto

G

Gloceſter Rt. Rev. the Lord Biſhop of
Graves Hon. N. Univerſity Coll. Oxford
Grey C. Eſq; M. P.
Guiſe Sir William Berkeley, Bart. Highnam Court, Gloceſterſhire
Guiſe Miſs, Ditto
Gordon Richard, Eſq; London
Gwatkin Mrs. Bath
Guatier Miſs A. A. Enfield, Middleſex
Graves Rev. John, M. A. Claverton, Somerſetſhire
Greenſted Mrs. Frances, Maidſtone, Kent
Gardner Mr. Frampton, Gloceſterſhire

H

Huntley Rev. Richard, M. A. Rector of Boxwell, Gloceſterſhire
Hornidge Rev. Thomas, M. A. Beverſtone, Ditto, three copies
Heighway Rev. Richard, M. A. Vicar of Oſbourne St. Andrew, Wilts, two copies
Hall Rev. G. W. M. A. Pem. Coll. Oxford, two copies
Hill Edward, Eſq; Stonehouſe, Gloceſterſhire, two copies
Hicks John Heathfield, M. D. Gloceſter, two copies
Hicks Henry, Eſq; Eaſtington, Gloceſterſhire, two copies
Hicks Mrs. Ditto
Hicks Rev. George, M. A. Berkeley, Ditto
Hicks Rev George, B. A. Pedington, Ditto
Henry Rear Admiral, Rolvenden, Kent
Hornidge Mr. T. Surgeon, Hatton Garden, London

Horsfall Mrs. Harley-ſtreet, London
Hardey Mr. Joſiah, Maddox-ſtreet, Ditto
Halliday W. Eſq; Froome Hall, Somerſetſhire
Hornidge Rev. G. W. Gloceſter
Heane Mr. Rowland, Ditto
Hickford Mr. Nathaniel, Ditto
Hall Mr. Robert, Ditto
Hughes Rev. John, B. A. Ditto
Hoar George, Eſq; Twyford Lodge, Hampſhire
Horne William, Eſq; B. A. Magdalen Coll. Oxford
Head —— Eſq; Ditto
Heſelden —— Eſq; Ditto
Heſeltine —— Eſq; Univerſity Coll. Ditto
Herriott J. Eſq;
Hardwicke Rev. James, L. L. D. Rector of Sopworth, Wilts
Hollings John, Eſq; Stroud, Gloceſterſhire
Holbrow Mrs. Stanley Houſe, Ditto
Holbrow William, Eſq; Leonard Stanley, Ditto
Holbrow Samuel, Eſq; Stonehouſe, Ditto
Hobhouſe Iſaac, Eſq; Weſtbury College, Ditto
Hobhouſe Mrs. Ditto
Hawker John, Eſq; Dudbridge, Ditto
Hawker Peter, Eſq; Pembroke Coll. Oxford
Hawker Rev. Peter, Rector of Woodcheſter, Gloceſterſhire
Halling Mr. Berkeley, Ditto
Hodges Miſs, Arlingham, Ditto
Hodges Miſs Anne, Ditto
Harnage H. Eſq; Gannicocks, Ditto
Harnage Mrs. Ditto
Hayward Rev. George, M. A. Vicar of Froceſter, Ditto
Hayward Mrs. Ditto
Hayward Rev. George, B. A. Sodbury, Ditto
Huntley Rev. Wadham, B. A. Boxwell, Ditto
Hill Thomas, Eſq; Briſtol
Harewill Mrs. Sodbury, Gloceſterſhire, three copies

J

Jones Lady, Ramſbury Manor, Wilts
Jenner Rev. Stephen, B. D. Berkeley, Gloceſterſhire, ſix copies
Jenner Edward, M. D. F. R. S. Ditto, three copies
Jenner Mrs. Ditto, three copies
Jenner Mr Surgeon, Ditto
Jenner Mr. 1ſt Lieutenant of Marines, Burbage, Wilts
Jenner Rev. Henry, M. A. Ditto
Jenner Rev. G. C. Harbor Grace, Newfoundland
Jenner Rev. W. H. M. A. Fellow of Wor. Coll. Oxford
Jenner Rev. William, B. D. Fellow of Mag. Coll. Ditto
Jelf Mr. Banker, Gloceſter
Jackſon Rev. Thomas, Vicar of Arlingham, Gloceſterſhire
Jenkin Rev. William, M. A. Vicar of Frampton, Ditto
James Mr. Stoke Biſhop, Ditto
Jayne Rev. Thomas, Rendcombe, Ditto
Jones Roynon, Eſq; Hay-Hill, Ditto
Jones Edward, Eſq; Ditto
Jones Miſs, Ditto
Jones Rev. —— Wickwar, Ditto
Jones Rev. —— Haresfield, Ditto
Jones Rev. —— Gloceſter
Jones Rev. W. Briſtol
Jones Rev. J. M. Ditto

K

Kingſcote Colonel, Kingſcote, Gloceſterſhire, three copies
Kingſcote Thomas, Eſq; Randalls, Surry, three copies
King Richard, Eſq; Eaſtington, Gloceſterſhire
Keck Rev. Anthony, Horſley, Ditto

L

Ladbroke Robert, Eſq; M. P. Gatton Park, Surry, three copies
Loveden Edward Loveden, Eſq; M. P. Buſcot Park, Berks
Ladbroke Felix, Eſq; Bank Buildings, London
Ladbroke Henry, Eſq; Ditto
Ludlow Daniel, M. D. Corſham, Wilts, two copies
Lockton John, Eſq; M. A. Temple, London
Lockton Rev. Thomas, M. A. C. C. C. Oxford
Lovell —— Eſq; Magdalen Coll. Ditto
Lavicount J. Eſq; Wickwar, Gloceſterſhire
Larton William, Eſq; Alderley, Ditto
Louis Miſs, Woodend Houſe, Ditto
Lees Mr. Surgeon, Hampton, Ditto
Leverſage Mr. Peter, Lypiat, Ditto
Laſhbrooke Mr. T. Mile-End, London
Laſhbrooke Mr. C. Ditto
Line Mr. Seamore Place, Ditto
Littler Thomas, Eſq; Devonſhire-ſtreet, Ditto
Leſlie Mrs. Portland Place, Ditto
Lewin Miſs, Styles Hill
Lighton William, Eſq; Charlton, Kent
Lewis Thomas, Eſq; Chepſtow, Monmouthſhire

M

Moira Rt. Hon. the Earl of
Morton Hon. Thomas, Tortworth Court, Gloceſterſhire
Morton Hon. Auguſtus, Ditto
Mill Lady, Arlingham Court, Ditto
Manley John, Eſq; Bath
Manley Mrs. F. Ditto
Manley Miſs, Ditto
Manley Miſs Louiſa, Ditto
Manley J. jun. Eſq; Eaſt Woodhay
Manley Mrs. Ditto
Manley Captain Iſaac, in the Navy, Braziers
Manley Mrs. Iſaac, Ditto
Manley Captain Robert, Sligo, Ireland
Manley Mrs. Robert, Ditto
Marklove Mr. Berkeley, Gloceſterſhire
Marklove Mr. John, Ditto
Mitchell Rev. M. M. A. Wadham Coll. Oxford
Mant Mr. Trinity Coll. Ditto
Moffat Rev. —— Malmſbury, Wilts
Martin John, Eſq; Barridge Houſe, Woolwich
Margrave Mrs. London
Meyer James, Eſq; Ditto
Mitchell J. Eſq; Ditto
Maber Rev. G. M. M. A. Ditto
Mairis Rev. Wm. B. A. Ditto
Morſe Rev. J. Blayzon, Gloceſterſhire
Matthews Mr. Attorney, Newnham, Ditto
Mutlow Mr. Gloceſter

N

Neave Lady, Dagnam Park, Eſſex
Nottidge Joſias, Eſq; Bocking, Ditto
Nottidge Mrs. Joſias, jun. Ditto
Nottidge Miſs, Ditto
Nottidge Mr. W. Birmenſey, Ditto, two copies
Nelmes Thomas, Eſq; Bradley, Gloceſterſhire
Nicholls Rev. Robert, M. A. Chavenage Houſe, Ditto
Neale Rev. J. Staverton, Ditto
Nicholls Miſs, Old Sodbury, Ditto, three copies
Nicoll John, Eſq; Barriſter at Law, Middle Temple, London

O

Oxdale Mr. Attorney, New London-ſtreet

P

Percival Hon. Mrs. Lincoln's-Inn Fields, London

Peyton

Peyton Sir Henry, Bart. Hagbeck Hall, Cambridgeſhire
Peyton Lady, Ditto, two copies
Peyton Miſs, Ditto
Paul Sir G. O. Bart. Rodborough, Glouceſterſhire
Parr Rev. Samuel, L. L. D.
Parry Caleb Hillier, M. D. Bath, two copies
Paytherus Thomas, Eſq; London, two copies
Paytherus Mrs. Ditto
Pollok Rev. Thomas, D. D. Grittleton, Wilts
Phillips Rev. Samuel, Kington, Herefordſhire
Pepys John, Eſq; Charlotte-ſtreet, Rathbone-Place, London
Phillips W. Eſq; Pall Mall, Ditto
Pinnock Rev. James, Ditto
Porker John, Eſq; Bank Buildings, Ditto
Porker John, jun. Eſq; Ditto
Pointer James, Eſq; Ditto
Peachey William, Eſq; Inner Temple, Ditto
Price Richard, Eſq; B. A. Univerſity Coll. Oxford, three copies
Pratt John, Eſq; B. A. Ditto
Percell Matthew, Eſq; Ditto
Pinckney Mr. Scholar of C. C. C. Oxford
Pennant D. Eſq; Roſe Hill, Devonſhire
Pennant Mrs. D. Ditto
Page T. Eſq;
Purnell Colonel, Kingſhill, Glouceſterſhire
Purnell Mrs. Ditto
Purnell William, Eſq; New Houſe, Durſley, Ditto
Phillimore Samuel, Eſq; Ditto
Phillimore John, Eſq; Symonds Hall, Ditto
Pearce Thomas, Eſq; Berkeley, Ditto
Pearce Mrs. Ditto
Pearce Edward, Eſq; Middle Mill, Ditto
Perry Thomas, Eſq; Wotton-Underedge, Ditto
Pettat Richard, Eſq; Ebley, Ditto
Partridge Rev. Thomas Eſbury, M. A. Rector of Uley, Ditto
Probyn Rev. John, Newland, Ditto
Pick Mr. Goſſington Hall, Ditto
Pavey Thomas, Eſq; Woodcheſter, Ditto
Pidcock Robert, Eſq; Lidney, Ditto
Pyrke Mr. Ditto
Pettat Rev. J. M. A. Vicar of Stonehouſe, Ditto

Q

Quarington Rev. John, B. A. Briſtol

R

Routh Rev. M. J. D. D. Preſident of Magdalen Coll. Oxford
Rous Sir John, Bart. Danſham Hall, Suffolk
Rous Lady, Ditto
Rawlinſon Sir Walter, Devonſhire-ſtreet, London
Rawlinſon Lady, Ditto
Rippon Mr. C. Capel-Court, Ditto
Raynsford Mrs. S. Charlotte-ſtreet, Portland Place, Ditto
Raynsford Robert, Eſq; Birchanger, Eſſex
Roſs Alexander, Eſq; Univerſity Coll. Oxford
Reeves J. Eſq;
Rickards R. T. Eſq; Dudbridge, Glouceſterſh.
Remmington John, Eſq; Horſley, Ditto, two copies
Remmington Mrs. Ditto
Roberts William, M. D. Monmouth
Rowberry Mrs. Hereford
Richens Mrs. Durſley, Glouceſterſhire
Rolph Mr. Surgeon, Thornbury, Ditto
Read William, Eſq; Ebley, Ditto
Raikes Mr. Glouceſter
Raikes Thomas, Eſq; London
Raikes William Matthew, Eſq; Ditto
Raymond Mrs. L. St. Mich. Hill, Briſtol

S

Shaw Rev. John, B. D. Fellow of Mag. Coll. Oxford
Simpſon Rev. Francis, B. D. Fellow of Univerſity Coll. Ditto
Swire Samuel, Eſq; B. A. Ditto
Saxton —— Eſq; Ditto

Scott

Scafe —— Eſq; Ditto
Stewart —— Eſq; Ditto
Scott John, Eſq; Ditto
Sewell John, Eſq; L. L. D. Pem. Coll. Ditto
Stockford Rev. S. P. M. A. Fellow of Ditto
Shorold —— Eſq; Magdalen Coll. Ditto
Savage —— Eſq; Pembroke Coll. Ditto
Stephens Mrs Chavenage Houſe, Gloceſterſh. three copies
Smith Rev. Richard, M. A. Fellow of Trin. Coll. Cambridge. ſeven copies
Sheppard Edward, Eſq; Uley, Gloceſterſhire
Sheppard T. Eſq; London
Sheppard Walter, Eſq; Froome, Somerſetſhire
Sheppard William, Eſq; Ditto
Sheppard Miſs, Ditto
Sheppard Mr. Henry, jun. Ditto
Sheppard Mr. George, Ditto
Shepherd Mr Horſley, Gloceſterſhire
Stone Rev. John, B. D. Rector of Slimbridge, Ditto
Smith Thomas, Eſq; Pudhill, Ditto
Smith Mr. William, Durſley, Ditto
Smith Mr. W. B. Nailſworth, Ditto
Scott Rev. —— B. D. Rector of Kingſtanley, Ditto
Sandford Robert, Eſq; Cirenceſter, Ditto
Staker Edward, Eſq; Binſted, Suſſex
Staker Miſs Eliza, Ditto
Stumpe Mr. Charlton, Wilts
Scrope William, Eſq; Caſtle Combe, Ditto
Shrapnell W. F. Eſq; Surgeon to the South Battalion of the Royal Gloceſter Militia
Stephens Thomas, Eſq; Kinnerton, Herefordſhire
Society the Bocking Reading, Eſſex
Society a Reading, London
Scott Claude, Eſq; Fenchurch-ſtreet, Ditto
Staples Mrs. Albion Place, Ditto
Staples Moſes, Eſq; Cornhill, Ditto
Spencer Edward, Eſq; Bridge-ſtreet, Ditto
Stulpner Mr. J. H. Greenfield-ſtreet, Ditto
Saunders Thomas, Eſq; Upton Grove, Gloceſterſhire
Saunders Mrs. Froceſter, Ditto
Simon Mrs. Sarah, Briſtol
Soame Mrs.
Stride John, Eſq; Carey-ſtreet, London
Snell Powell, Eſq; Guiting Grange
Sheppard William, Eſq; Styles Hill, Somerſetſhire
Short Miſs, two copies
Spragge Rev. —— London
Shoreland —— Eſq; St. Philip's Plain, Briſtol

T

Talbot Rt. Hon. Lady Mary
Thomas Doctor, Kington, Herefordſhire
Thomas T. B. Eſq; Arlingham, Gloceſterſh.
Tatterſal Rev. W. D. M. A. Vicar of Wotton-Underedge, Ditto
Taylor Mr. Surgeon, Ditto
Taylor Mrs. Hackett, Thornbury, Ditto
Taylor Mr. Thomas, Newnham, Ditto
Turnbull Robert, Eſq; Cirenceſter, Ditto
Tippets John, Eſq; Durſley, Ditto
Thatcher Mr. Job, Saul, Ditto
Taſker Rev. William, Tranſlator of Pindar
Terry Mrs.
Tweddle Mr.
Tovey Mr. Attorney, Newnham, Gloceſterſh.

V

Vines Goodſon, Eſq; Wotton-Underedge, Gloceſterſhire
Vines Miſs, Ditto
Veel William, Eſq; M. A. Ditto

W

Winn Sir George Allanſon, Bart. M. P. two copies
Winn Lady Allanſon
Wilſon Lady, Charlton, Kent
Wombwell Lady, Harley-ſtreet, London
Woodhouſe Olyatt, Eſq; Barriſter at Law, Pem. Coll. Oxford

Waſhbourne

Waſhbourne Rev. John, D. D. Fellow of Mag. Coll. Oxford
Wintle Rev. Henry, M. A. Fellow of Pem. Coll. Ditto
Wetherell Richard, Eſq; Univerſity Coll. Ditto
Whittaker Miſs, Danſham Hall, Suffolk, three copies
Webſter Rev. James, L. L. B. Archdeacon of Gloceſter
Wall Colonel, Tewkeſbury Lodge, Glocefterſhire
Winchcombe Nathaniel, Eſq; Stratford Houſe, Ditto, two copies
Winchcombe Mrs. Ditto
Wilbraham Edward, Eſq; Horſley, Ditto
Wilbraham Mrs. Ditto
Wilbraham Mrs. Cirenceſter, Ditto
Woodward D. H. Eſq; Boxwell, Ditto
Woodward D. H. Eſq; Fellow of New Coll. Oxford
Woodward Chriſtopher, Eſq; Chavenage-Houſe, Gloceſterſhire
Warren Rev. ——M. A. Kingſtanley, Ditto
Williams Rev. —— Wickwar, Ditto
Williams Mr. Surgeon, Newnham, Ditto
Wathen Samuel, Eſq; New-Houſe, Ditto
Wathen Joſiah, Eſq; Ditto
Wathen Nathaniel, Eſq; Ditto
Wathen Paul, Eſq; Woodcheſter, Ditto
Watts Nathaniel, Eſq; Stonehouſe, Ditto
Watts Miſs, Ditto
Watts Mr. Joſeph, Stroud, Ditto
Wilton Rev. William, M. A. Rector of Overſwell, Ditto
Willis Henry, Eſq; Chavenage-Houſe, Ditto
White Thomas, Eſq; Court-Houſe, Stonehouſe, Ditto
Wintle John, Eſq; Froceſter, Ditto
Wintle Mr. J. Wine-merchant, Newnham, Ditto
White Mr. D. Blakeney, Ditto
Wintle Mr. J. Gloceſter
Wintle Mr. J. Surgeon, Ditto
White Mr. Dublin
Webb Mr. T. K. Berrow, Worceſterſhire
Ward Rev. Henry, M. A. Havering Bower, Eſſex
Williams Rev. —— Wroughton, Wilts
Wall Rev. John, Kington, Herefordſhire
Wyatt Thomas, Eſq; Saliſbury
Weſtcott Mr. Biſhop Down, near Ditto
Watſon —— Eſq; London
White Mr. George, Mile-End, Ditto
Wakeham Rev. Henry, Bocking, Eſſex
Williams Mr. C. F. Briſtol
Willis Shirley, Eſq;
Willis Rev. J. L.
Weſton William, jun. Eſq;
Wallace Miſs
Weir Captain

Y

Yorke Hon. Mrs. Ely Palace, Cambridgeſhire
Yorke Miſs, Ditto
Yorke Miſs Eliza, Ditto
Young Mr. Great Bedwin, Wilts
Yeates M. L. Eſq; Ebford, Devon

D 000 704 93